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ABSTRACT

Intended for vocational education leaders, this report is presented (1) to describe various systems of ideas, thus increasing awareness of alternative vocational education views, and (2) to aid in an understanding of basic conflicts which affect vocational education. The first of nine chapters reviews the rationale behind the study and notes that past and present conflicts are rooted in philosophy. Levels of possible disagreement (definitional, factual, theoretical, and philosophic) are elaborated. Chapter 2 explains the study's classification system, taken from Howard Ozman's study of comparative philosophies, which is used to examine the alternative vocational education concepts. The next six chapters are devoted to an exploration of vocational education under six selected philosophies: perennialism, essentialism, progressivism, reconstructionism, existentialism, and behavioral engineering. Each philosophy includes the following format: introductory orientation to the parent philosophy, presuppositions, educational perspective, ends of the philosophy, clientele, relation to community, administrative staff, architecture or facilities, curriculum, teacher, method of teaching and participation, and evaluation criteria. The final chapter discusses choosing among the alternative philosophic positions. Current issues and their relationships to the various philosophies are probed. In conclusion, the possibilities of moving toward conflict resolution are summarized. (CSS)

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Alternative Concepts of Vocational Education

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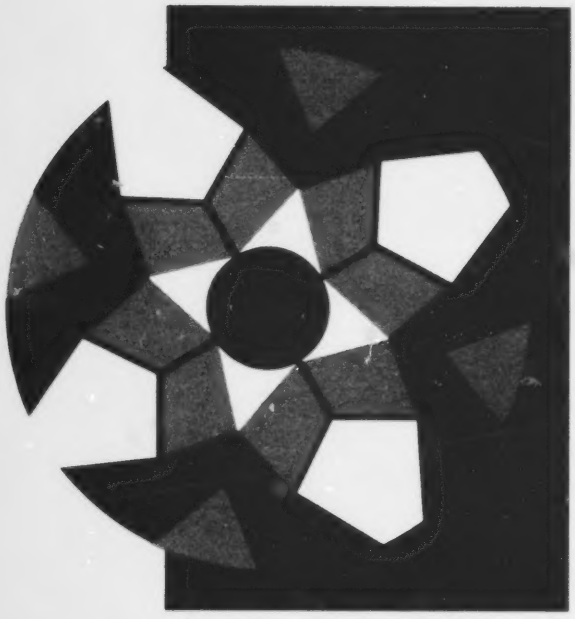

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The use of Professor Ozmon's outline for the study of comparative philosophies is particularly recognized. The author wishes to acknowledge that this approach has suffered the effects of "literary license". Professor Ozmon should not be held accountable for the uses to which his original work has been put. This acknowledgement is generally true of the comments, critiques and ideas to which the Project has been exposed. Howard Ozmon and Harry S. Broudy are especially appreciated for their respective contributions of a Prologue and an Epilogue.

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PREFACE

The 1917 concept of vocational education and subsequent implementation seems to be in trouble. Lately, much has been said and written about a necessary "reinterpretation" or "reassessment" of the field. There are numerous arguments that the "whole idea" of vocational education needs to be restated in one way or another. The word "philosophy" has been used frequently in recent vocational education dialogue. It also seems the discussion of philosophy has led to some disagreement over its precise role and importance to vocational education

A careful evaluation of the present concern over the reinterpretation of vocational education leads to several suspicions. One begins to suspect that there are several "whole ideas" or concepts of vocational education, each of which may be viable in the United States. One also suspects that these concepts are somehow related to educational philosophy. One then begins to wonder to what extent educational philosophies influence vocational thinking and practices.

For research purposes, these suspicions have been rephrased as working assumptions. First, the assumption is made that there are alternative or substitute ways of looking at vocational education. Second, it is assumed that these substitutable views are based on a larger concept of the field which is framed by some philosophic perspective. And third, the assumption is made that existing educational philosophies could be interpreted with vocational emphases. This third assumption is based on the premise that educational philosophy is the most likely source of influence on vocational issues in philosophy.

The assumption that there is a relationship between concepts of vocational education and educational philosophy is a large one. Formal debates in this area have been atypical since the great controversies of the early 1900's. Traditionally, the field has not placed an academic emphasis on the study of educational philosophy. Yet, one can assume that vocational education is not unaffected by the growth and development of educational thought. Notions of idealism, realism, educational progressivism, social activism, individualism and behavioral education have found their way into the "jargon" of the vocational educator.

As a study, this Project placed its major emphasis on asking the

right questions rather than on the answers. Some major ones are: In what ways are vocational educators like all other educators? Or in the negative form, in what ways are vocational educators not like other educators? And next one might ask, in what ways are vocational educators different from each other? These kinds of inquiries are addressed by the so-called comparative approach to the study of philosophy. This report uses six educational philosophies which have been given an interpretation for vocational education and presented in comparative formats. Use of such comparisons does place a burden on the reader. One needs to be continually alert for the basic differences between the philosophies. The credibility of interpretation of an individual philosophy needs to be weighed. (That is, is the philosophy ever represented in vocational dialogue?) And one also needs to explore the ways in which vocational intrepretations might be reasonably different from each other. It is difficult to "juggle" these considerations into a running narrative. Keeping track of the variables often becomes the reader's problem.

This report has been organized in an attempt to aid the reader in finding the key questions and issues. The reader should not be surprised to discover that questions which are personally held to be of crucial importance are not addressed. Throughout the Project and its consulting sessions, hundreds of stimulating questions were raised. Only a small sample of the comparative approach to raising the issues of philosophy have found their way into this report.

It is hoped that, through reading this report, the reader will get the "feel" of the differences between philosophic viewpoints. One indication of a feeling for philosophy seems to be the willingness to critically examine another's concept. The report will be regarded as a minor success if it does nothing more than promote this habit of critical examination.

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PROLOGUE
By Howard Ozmon

Vocational education is not a new field of education. One might even argue that it is the oldest form of education in that learning how to do something related to life or work antedated learning that was primarily ornamental or not productively necessary. Yet, like many other disciplines, it has not always understood its own role in terms of a changing society. Nor has it always understood the relationship of theory to practice. This is why a study of this kind is so important, for it attempts to assess the field in terms of established philosophical criteria, and show the practical use of philosophy in understanding what vocational education is and can be.

It is important to note that almost every major philosopher wrote about education. Not only education in general, but in terms of specific areas as well. Primarily, this was because of a need to see how all of the various areas related to whatever primal aim we have. Vocational education does have a relationship with other educational areas. It does have its own methodology and aims. And these need to be clarified.

Just as medical research is in a sense devoted to its own demise - that is, curing all disease so there is no need for research - so is philosophical research devoted to the elimination of ignorance and superficialities. It has been stated that when everyone begins to think philosophically about what they are doing, we will have no need for philosophy. Yet, we know that this is unlikely for people are not prone to think that way, and often have little or no training for it. Unfortunately, we are today in the cult of the specialist where the thing is to do rather than to understand. And yet, there is a great need for such understanding, and many of our contemporary problems reflect this need.

In attempting to assess the meaning and import of vocational education, the researchers looked for some criteria whereby they could compare alternative attitudes and practices. I was quite pleased that they happen to choose a schemata which I developed some years ago and which formed the basis for a small book entitled Dialogue in the Philosophy of Education. In this book I listed what I felt to be the major alternative philosophies that had some relationship to education and showed the implications of such philosophies in a wide range of areas and thinking. In

Dialogue, six educational philosophers debate educational issues in terms of their own philosophical viewpoint (e.g., perennialism, essentialism, progressivism, reconstructionism, behavioral engineering, or existentialism).

There are a number of contemporary educational philosophers who decry the use of category thinking such as my book suggests, and it is true that it would be difficult today to find a one hundred percent perennialist or reconstructionist. Perhaps even more argumentative is the fact that the philosophers in Dialogue resist being converted. Certainly that is a very unphilosophical thing to do. And yet, categories, for all their shortcomings, do offer us something. They give us a way of comparing things - not absolutely, but as a way of clarifying our thinking. One of the things that is so noticeable about philosophical systems is that whereas they may not always be true, they are generally logical in themselves, and therefore lend themselves to be held up as a framework for comparing things. In our present case, the thing to be looked at is vocational education, and we are looking at it in terms of six different viewpoints, each of which has something different and meaningful to say about the field. Progressivists do have a different approach than behavioral engineers and by applying the framework or paradigm of each we begin to light up significant similarities and differences. Perhaps this word paradigm should be further emphasized. What we are talking about here is a model. We have a perennialist model, sort of complete within itself, an essentialist model, and so on. When we take these models and use them to look at vocational education, some very interesting things begin to happen. We see relationships we didn't see before. We see differences. And perhaps, more importantly, we see that there are very valid reasons for different philosophical viewpoints.

One of the things that is so frustrating in philosophical thinking, and perhaps in life in general, is that people are prone to accept only one viewpoint. They may change viewpoints, but that often means giving up one viewpoint for another, such as a communist leaving the party and joining the Catholic Church. It is difficult for most people to hold several viewpoints simultaneously though this is absolutely necessary if we are to be democratic in our thinking processes. Although there may be an infinite number of viewpoints, in the present case we are talking about

six different ways of looking at vocational education. Which is the right viewpoint? Who can say? That depends to a large extent on the conditions of a society at any particular time, on personal and social needs, on expertise, as well as outcomes. Although perennialism, for example, is not an educational philosophy that is much in vogue today, historically it is the oldest of them all and influenced educational practices for the longest period of time. The fact that behavioral engineering is an "in" philosophy in some quarters at the present time only points to the particular values that are current at the moment, and which might well change to usher in a new philosophy or a return to older ones.

Although it is important what kind of philosophical thinking we do at any particular period of time, it is even more important that we understand our philosophies, and, in particular, their relationship to each other. This is important for several reasons. To begin with, each of these philosophies has a history of logical development in which continued efforts were made to refine and improve it. Next, all of these philosophies were intended for some form of application, either to improve our thinking, or for societal and educational change. Therefore, it is important to understand these philosophies so that we apply them correctly in terms of the model presented. This is not to say that models may not change, and indeed they have. We could talk about the essentialist model of Aristotle as opposed to the essentialist model of Hyman Rickover. But do we understand the model? And are we interpreting it correctly in terms of the educational practices we are looking at? Some educational philosophers have discussed the "inside looking out" approach as opposed to the "outside looking in" method, or words to that effect. What we mean here is that we could talk about any particular model, and knowing that model, ascertain the education practices that it would imply. In the case of existentialism for example, it might imply more individualized learning. Or, we could go the other way, "outside looking in", and after looking at a particular educational practice, such as problem-solving, say that this represents a more progressive way of thinking. Thus, our educational practices point to philosophical positions in the same way that philosophical positions imply various educational practices.

The criteria or models chosen to guide this study are not new to

educational philosophy. Although they have not always been as cogently stated as in my own study, they have been widely utilized in one way or another. They are applicable to the broad spectrum of education, and this does include vocational education. Each of these educational philosophies is an outgrowth of a more general philosophical position. What an educational philosophy is, at least from my point of view, is the application of a more general philosophy, such as Idealism, to educational thinking and practices, resulting in, for example, the perennial approach. I don't think one could really understand perennialism well, without knowing Idealism, although if one did know Idealism he would be able to see the relationship of it to the educational enterprise.

It is remarkable, when we think of it, just how our various educational philosophies do tell us about something like vocational education. They show us, most of all, that it can be looked at from many different angles, and that it can be applied in a variety of ways, all logically valid. I believe that seeing this variety of interpretations, rather than confusing us, as one might expect, really opens up the field, and makes us see more applicability than we originally thought possible. We begin to see, also, that it is not an isolated field, that it does have realtionships to other disciplines and to the overall structure of general education.

When Dialogue was written I tried to think up as many social, political, economic, and educational issues, as I could, to see how our educational philosophers would react to them. Needless to say, in every case, they had a great deal to say. It is no different with vocational education. Each has a lot to say. Each has something different to say about aims, practices, and possible outcomes. And each philosopher could make a persuasive case for his own point of view. I think that we do see this in terms of the present study where a chapter is devoted to each philosophical position and they are all about the same length. Each chapter explores vocational education in terms of orientation, presuppositions, perspectives, needs, means, and many other aspects. Each chapter is a look at vocational education from a specific and developed point of view. When I wrote Dialogue I intended that the framework developed would be applied just as the authors have done, and I do believe this framework is applicable not only to vocational education, but to all other educational disciplines as well.

Up to this point we have made the case that the various categories described do help us to hold our discipline up to a set of mirrors so to speak, mirrors which all reflect differently and give us insights. But I would be remiss here if I did not point out that whereas these mirrors do provide some different configurations yet they all reflect in one way or another. In the same way there are, deperding upon one's point of view, good things and bad things about each of our educational philosophies. This is why many philosophers today lean toward a more eclectic approach in talking about educational philosophy. In this way various aspects of each philosophy can be used interchangeably, and to a large extent this does happen though educators do not always understand what they are doing when they do it. Thus, one might develop an education system which stresses a Great Books approach while also utilizing and emphasizing problem-solving and individuality. An eclectic approach gives a wider range of things to choose from, and knowing the various educational philosophies and what they represent is the best assurance that we will see all the alternatives possible.

Chapter I

VOCATIONAL EDUCATION: CONCEPTS AND PHILOSOPHIES

"In a short narrative of not more than 600 words, state your philosophy of vocational education." This request is frequently made of applicants for positions in the field. It can take an otherwise qualified and properly certified vocational educator by surprise. Yet the question is a fair one. It is to the mutual benefit of both the applicant and the potential employer to know if some degree of philosophic compatibility exists. However, the fairness of the question does not make it any less difficult. Even the willing and unihibited respondent is apt to be frustrated by the challenge of summarizing a philosophy.

An initial reaction might be to focus on three basic themes. First, some comments on the latest vocational legislation and its educational implications might be included. Legislation has always played a key role in vocational education. Some general reaction to state or federal legislation or the State Plan for Vocational Education seems more-or-less unavoidable. Second, applicants may try to focus on their area of expertise (i.e., distributive education, trade and industrial, agriculture, research, administration). The mentioning of selected historic events pertinent to a specific area is one way of "cutting" the statement down to a manageable size. In addition to the discussion of legislation and historic focus, a wise response would probably include a few words concerning the position being sought. A 600 word statement written according to these criteria might genuinely aid in selecting the "right" person for any given position.

On further reflection, thoughtful applicants will quickly realize that a statement of philosophy is a complex matter. It is more than a commentary on the legislation and history of vocational education or some opinions regarding a specific position. Careful reflection will suggest that the question of philosophy has some "hidden" dimensions. Serious candidates must ask themselves at least two other questions before responding. One of these is whether or not certain statements will be more acceptable than others. Since the statements are part of the screening process, one can assume that some will be judged "better" than others.

Another consideration is what to do in the event that certain comments or remarks are in disagreement with the responses anticipated by the selection committee. Obviously, as long as the comments and remarks are in agreement with the expectations of the employing agency, there will be no recruiting problems on that account. It is only in the event of a disagreement that the parties involved will need to come to a clearer understanding of the issues involved.

The previous paragraphs introduce a situation which is inherently "one-sided". The applicant is responsible for drafting a coherent statement of philosophy and interpreting the nature of the question. The potential employing agency has the initiative in passing judgment on the acceptability of the statement and its degree of compatibility. A similar, less one-sided, situation also appears to exist among peer professionals in vocational education. Currently, there is considerable discussion over the question of what constitutes "good" vocational education. And there is some real concern over the amount of disagreement and friction which exists between today's vocational educators. Unfortunately, there is no one person or group which seems capable of bringing harmony to the many ideas, notions, laws and concepts which influence contemporary policies and practices. Thus, the challenge of evaluating a statement of philosophy is no less than the dilemma of the individual attempting to draft one.

PURPOSE OF THE REPORT

The purpose of this report is twofold. First, it attempts to familiarize vocational education leaders with alternative systems of ideas about education, and to make them aware of some alternative ways of viewing vocational education. Second, the report should aid in an understanding of the basic conflicts which affect vocational education specifically. These two objectives are addressed by presenting a comparative explanation of several philosophies and their implications for the practices of vocational education.

The educational philosophies used in this report were selected for their demonstration value only. They serve as a means of showing how systems of thought can lead to disagreement on matters of politics, society,

economics, religion and, ultimately, vocational education itself. They will aid in demonstrating the difference between ordinary arguments and a true problem in philosophy. No attempt is made in this report to suggest that one of the philosophies is logically the cause of any specific controversy in vocational education.

The implications for practice presented are merely "useful fictions" (Vaihinger, 1965, Part I, p. 15-177). These fictions are constructed as a means of illustrating several different, much more abstract, systems of ideas (Edwards, 1967, Volume 8, p. 221-224). Like responsible science fiction, they allow one to speculate about alternative concepts of Mars without having to document every statement. The "useful fictions" in this report allow implications for the practice of vocational education to be drawn from educational philosophies. These fictions are useful in the sense of providing defensible alternatives when viewing decision making in vocational education. The developing of viable, yet substantively different, alternatives is demanding of time and creativity. The alternative concepts of vocational education presented in this report hope to provide a "starter" to more efficiently generated alternative options in decisions about the goals and technology of the field.

The second objective of this report (i.e., as an aid to resolving conflict) focuses on classification of the types of disagreement which can occur. Disagreements can be categorized as follows (Broudy, 1978):

> Definitional disputes. These arguments constitute a low level of disagreement. They are often caused by a failure to communicate a common understanding of the words or terms being discussed. Usually, they can be cleared up by agreeing on a "working definition" of the terminology in question. (For example, what exactly does "vocational education" or "special needs program" mean in the context of a discussion?)
>
> Factual misunderstandings. Once definitions have been arrived at, there still remains the problem of agreeing on the "facts" to be considered as relevant to the discussion, and what the "facts" are. This is often a matter of determining that whether the participants are all working from the same body or evidence. An argument of this type will usually be resolved by a common awareness of the facts to be considered in addressing an issue and/or in investigation to identify the relevant facts. By way of example, an argument over the ability of a vocational school to find placement for its program graduates might be settled simply by agreeing to consider current labor demand data.

Theoretical misunderstandings or the failure to share basic assumptions. For educators, this can be a serious level of disagreement. But once the underlying theories or assumptions involved in a dialogue are shared, there is still room for compromise and reasonable accommodation of individual differences. For example, the causes of job satisfaction, sometimes considered an objective of vocational education, are theoretically explained in several different ways depending on the assumptions one holds.

Philosophic disputes. Assuming that the first three levels of disagreement have been overcome, there is still the possibility of conflict over beliefs about the nature of reality and truth. Even though participants in a dialogue may agree on definitions, facts and theories, they may still not agree on the relationship of these factors in the larger scheme of things. At this point it can be said that a true disagreement in philosophy exists. The participants only consensus will be an "agreement that they are in significant disagreement".

The content of this report should be useful in recognizing if a true philosophical disagreement is "at hand" in an issue related to vocational education. Further, it should serve to point out defensible philosophic positions concerning this type of disagreement.

One way of explaining the relationship of comparative philosophies to levels of disagreement is to construct a "useful fiction" in a "real world" setting. This fiction takes place in a local services center where two mechanics, Al and Bob, are about to do a major "tune-up" on a customer's car. Al and Bob are both journeymen, are the same age and went to the same vocational school. Their employer regards them both as "top flight" mechanics. They agree on the general description of the customer's automobile. The facts in the case are understood: it is an eight cylinder, internal combustion gasoline engine which is clearly identified in the service manual. The results of the engine analysis are interpreted the same by both mechanics. Based on the customer's information the vehicle is used for "normal" driving (i.e., some highway and some city use). There is no question that internal combustion gasoline engine theory applies.

Yes, in less than half-an-hour the shop foreman, Joe, finds Al and Bob engaged in a heated debate with no work in progress. Upon questioning his mechanics, Joe discovers a major disagreement exists over the "right" way to tune an automobile. As it turns out, Al believes that performance and acceleration are the prime goals of his efforts. These goals take

precedence over engine life, require the use of extra cost premium fuel, and a greater frequency of service. Bob, to the contrary, advocates tuning for maximum engine life, use of a less expensive grade of fuel and the notion of general long-term dependability. Further examination reveals that Al and Bob have very different concepts of what an automobile "is", the relative importance of certain known mechanical considerations, and how the vehicle "should" be driven. They have, in effect, two very different philosophies of automotive transportation.

At this point, certain sequences of actions can be contemplated "as-if" (Vaihinger, 1965) they could happen. Since there is little chance that Al and Bob will abandon their basic convictions, others are going to be involved. Joe, the service foreman, probably will have to take the initiative in one of several ways. For instance, Joe might "side" with one position or the other, he may insist on his own set of beliefs, or he may refer the matter to the customer. The customer in turn has a similar set of options (i.e., agreeing with a position, advancing his own, or discussing the issue with others who may be driving the vehicle). Perhaps the customer may complicate the problem by deciding to "leave it to the experts". In the event the tuning problem is referred back to the shop, all of the personnel of the center could become involved in the issue of whether automobiles "should be" tuned "hot" or "cold".

Al and Bob's conflict is illustrative of the kind of disputes which may plague vocational educators. Even when there is agreement on definitions, facts and theories, they may find themselves at odds over alternative ways of viewing the situation. These conflicts "boil down" to differences over what vocational education "really is", the relevance of the various aspects of the curriculum, and how things "should be" done. A better understanding of the basis of positions is the first step in resolving disagreements of this type; herein lies the major purpose of this report. One must, however, acknowledge that it is not always easy to differentiate between philosophic disagreements and disagreements of definition, facts and theory. Philosophic and ordinary disputes are often intertwined when witnessed in the context of everyday conflicts. For purposes of illustration, some of the everyday conflicts of the past and the present will be examined under the following heading.

SOME CONFLICTS IN VOCATIONAL EDUCATION

The lack of unanimity among vocational educators has become obvious. The call for a reassessment and modern interpretation of vocational education has been endorsed by many in the field. As recently as 1976, the American Vocational Association adopted a resolution calling for the formulation of a uniform national vocational policy (Resolution 17, December 8). Programs aimed at developing a new generation of vocational leadership have also led to a new emphasis on introspection. Students in professional and graduate courses have not been content with the rote learning of historic events. The original works of early vocational leaders are being dusted off and their contents reevaluated against contemporary realities and demands. Given the trend toward critical reappraisal, it seems appropriate to briefly review the historic issues and modern controversies of the field.

Historic Issues

The history of vocational education is the story of a struggle for recognition. The first major milestone is generally agreed to be the Morrill Act of 1862. And the second, the legendary Smith-Hughes legislation. The issues involved with these Acts were highly controversial and the discussions often heated. Opposing positions were sometimes bitter. It is a history which is well known to vocational educators. Prosser, Snedden, Bennett and Dewey; each had a good deal to say about the entity which has come to be called "vocational education". Perhaps the names are no longer important, but the issues are!

Most early vocational educators were united behind Charles A. Prosser's belief in field autonomy with a separate system of administration. They argued that vocational education should be a unique institution for these reasons: First, vocational education operates on a new psychology (circa 1912). It must use "habit psychology" rather than "faculty psychology". Regular academic faculty are not qualified to administer vocational programs because of their use of faculty psychology. Second, academic school administration is already burdened with existing responsibilities. Therefore, vocational programs will not receive the proper and adequate amount of attention under the usual school authorities. Third, vocational education needs to be protected against the tendency to train for culture rather than jobs. And fourth, specialized vocational administration is better

able to secure support and funding for its programs. Autonomous vocational education is better able to pay its own costs without draining academic budgets (Prosser & Quigley, 1949, p. 215-240).

An outspoken opponent of Prosser's convictions was the then relatively unknown educator, John Dewey. He opposed the basic positions point-for-point because: First, Prosser's approach would result in a dividing and duplication of the administrative machinery, an unnecessary complication in Dewey's opinion. Second, he opposed the very principle of separate academic and vocational education. A distinction which was seen as unnatural and artificial. Third, Dewey was against building separate systems of education which might imply separate groups of people to be educated. The separation of culture and the vocations was a particularly undesirable possibility. On the fourth point, Dewey argued that an autonomous system would tend to serve other than the students' democratic interests. The rights of the student might too easily be superceded by the needs of the economy or the State (Dewey, 1913, p. 374-377) (Dewey, 1966, p. 306-320).

The enactment of the 1917 Smith Hughes legislation decided the issues in Prosser's favor. The tenets of this governing legislation were straightforward and simple; (a) a separate system of education, (b) training workers to meet the the nation's manpower needs, and (c) training limited to preparation for jobs that require skills and academic abilities below the college level. Since Prosser's victory, federal legislation has always played a key role in defining vocational education. Subsequent laws have been virtually the only source of input which delimits the nature of vocational education, and guides and directs its purposes. Yet, despite this long history of legislation, no further elaboration of its educational philosophy has emerged. Even the presence of clearly defined alternatives is absent. This lack of an overarching educational identity is beginning to cause anxiety among vocational educators.

Modern Controversies

Vocational educators, accustomed to an intuitive peer understanding of Prosser's vocational education, are suddenly finding themselves at odds with each other. Like the two mechanics mentioned earlier, they sometimes find themselves arguing about the basic concepts behind a "well tuned"

vocational program. There seems to be a confrontation between the "old guard" and "new generation" of vocational leaders over whether vocational education is job training or much more than that. The "old guard" argues that any further discussion of educational philosophy is irrelevant and inappropriate to the field. Vocational history and legislation are adequate foundations for policy and practices. But as legislation becomes more complex and demanding, devotion to tradition becomes less adequate for harmony of purpose.

It has been argued that Dewey's thoughts are having considerable impact on today's vocational practices (Law, 1975, p. 1-64). This impact seems particularly evident in the area of the field's relationship to society, work and the culture. Indeed, it is difficult to find a piece of legislation which, or even a legislator who, does not reflect Dewey's thinking on education in a democracy. There are a number of philosophies which have influenced education but few enjoy such universality or contemporary impact. Early vocational educators and their academic counterparts did not know, and could not have predicted, that Dewey's progressivism would so profoundly alter the nature of education in the United States. Due at least in part to Dewey's influence, governing legislation for all of education tends to reflect society's democratic expectations (e.g., equal opportunity, affirmative action, individualized education, bilingualism, human rights).

Public and private, as well as vocational, education has become increasingly subject to federally legislated mandates for uniformity of democratic purpose. The end result is that once theoretically separate forms of education (vocational and academic) are governed by similar, and sometimes identical, legislated rules and regulations. Examples of these governing mandates can be found in the Federal Register, the Code of Federal Regulations, state educational rules and regulations, state and federal affirmative action guidelines, and in school integration policies. The priority of the legislated interests of federal versus state versus local in the control of education has become a three way controversy in itself.

Vocational education was originally geared to train workers for trades and occupations which were assumed to be stable. The required skills and

knowledge needed to perform these jobs was constant, the tasks never changed. But the last half-century has seen technological changes which strain these early assumptions. The trades and occupations have experienced their own "knowledge explosion". Very few jobs are done today as they were in 1900. Keeping up with "the state-of-the-art" has become a full time challenge. The "fact" of technological obsolescence has led to a dispute over its relevance. It is a dispute which pits the traditional emphasis on basic entry level employment skills against the importance of skills which may have technological "transferability".

Vocational education has embarked on its own form of educational research (Vocational Education Act of 1963). This has resulted in vocational applications of educational learning theories. The differences between vocational and academic psychology are not as marked as tradition might argue. To many, the assumption that there are only two forms of educational psychology (habit and faculty) now seems naive. As a matter of fact and practice, vocational educators now use many of the same psychological learning theories used by other educators.

As was the case in an earlier era, the Prosser heritage and Dewey's educational philosophy are in direct conflict. There are professionals and leaders in the field who suspect that philosophy is behind today's disagreements over the aims, goals and purpose of vocational education. However, many of today's vocational educators seem unaware of the possibility of the existence of alternative and opposing systems of belief. Those who are aware can only "guess" at what Prosser might have said regarding the contemporary state-of-affairs. Modern vocational controversy can be summed up in one word - change. It can be argued that the lack of a critical awareness, and the failure to update, the issues of change has resulted in confusion in field policies and practices. Whether or not that statement is "true" is perhaps the most basic of today's vocational controversies.

It is not possible to list all the controversies brought on by educational change. The previous examples are ones which are of critical interest to almost all thoughtful educators. There may, however, be a line of questions addressed to modern controversy which is of specific relevance to vocational educators. The major one is: "Disregarding historic precedence, is there a modern justification for separating vocational from "other" forms of education? Two important sub-questions appear to

be: Should the field study educational philosophy with an emphasis on the vocational aspects? Or, should the field concentrate on the isolation and development of unique vocational education philosophy(ies)? These questions are a theme which seems basic to the vocational movement and its philosophic progress. They represent historic issues which have never been fully resolved.

UNDERSTANDING PHILOSOPHIES

Philosophies and Positions

In this report the terms "concept" and "philosophy" are used interchangeably. This is because the working assumption has been made that they are closely related. But the word "positions" will also be frequently used. It is, therefore, necessary to clarify that usage. Philosophic positions are not necessarily based on definitions, or facts, or even theories about the nature of individual things. Their foundational roots are more nearly anchored in a set of convictions and beliefs about the necessary relationships of all things considered (i.e., everything together, the "whole idea", some total concept). Philosophic positions spring from presuppositions about what is real or true, what is known or knowable, and notions of what is important, valuable or aesthetically pleasing. Such positions are part of a "world view" which gives its advocate an overall concept or perspective which "makes sense". That is, a system of thought which seems coherent, consistent and reasonable. When enough ideas can be tied together by a system of reasoning they become the philosophy of something. Depending on how comprehensive this system is, one can have a philosophy of life, or politics or of vocational education.

A truly comprehensive system of thinking will include basic convictions about the nature of the universe itself. But regardless of the scope of a philosophy, it will concern itself with three broad and basic kinds of questions: (1) the nature of "being" (technically called metaphysics); (2) the ability to know (epistemology); and (3) the problem of values (axiology). Unfortunately, all thinkers do not arrive at the same answers or reach the same conclusions to these three kinds of questions. When someone or some group decides to defend a particular conclusion

it becomes necessary to take a "philosophic position" on the matter. The failure to reach consensus has resulted in a number of philosophic positions, each having its own merits as part of a total concept of the universe. As was the case with the two mechanics, other people are often drawn into the problem of weighing the various positions. Consequently, it often becomes necessary to compare both the merits of the different philosophies and the positions before taking further action.

Limitations of Philosophic Comparisons

The educational philosophies used in this report are derived from larger, so-called "pure", philosophies. As such, they are connected to more complex systems of thought and linked to alternative concepts of the universe itself. Sample topics and representative philosophic positions have been developed under the rubric of the educational philosophies. For purpose of comparison, these topics follow similar formats. To be consistent, however, they must also be disciplined by the educational philosophies which serve as their foundations. Using a standard format has some real advantages in terms of the potential for comparing the various positions. It also has some negative features which should be pointed out.

Assigning comparative topics to the different philosophies has a certain "leveling" effect. All philosophies do not entertain the same topics or assign the same values to their importance (i.e., they are not concerned in the same way with the same things). A standardized format tends to give the impression that the philosophic topics can be discussed on a one-for-one basis. This is a false impression created by the artificial comparison format. A second drawback is the need to maintain the comparative weights between the categorized philosophies themselves. This balance requires that certain issues and disputes within a specific philosophy be glossed over. Some philosophies have greater internal consensus among their advocates than others, generalized statements are easier to make. Pursuing internal controversy risks getting hopelessly sidetracked from the central mission of identifying potential vocational interpretations; it therefore becomes important to capture the essence of a position.

The faults of the comparative approach to the study of philosophy

amount to a multiple tendency toward oversimplification (Mich, 1978). Once these inherent tendencies toward simple distortion are recognized, they need not be a major stumbling block. The ability to make useful comparisons and the balance between philosophies has, in this report, taken priority. Armed with the foregoing background information and orientation, certain limitations which are typical of educational philosophy can be addressed.

To the extent that an educational philosophy springs from "pure" philosophy, it is concerned with the same general issues (i.e., being, knowing, valuing) as its parent (Rosen, 1968, p. 6). These general concerns will become apparent as the report progresses. However, the central questions of educational philosophy tend to focus on somewhat narrower inquiries. The question of "being" reduces itself to notions about the nature of the learner. Is he or she inherently good or evil? Are students "naturally" lazy or ambitious? Presupposed answers to these kinds of questions are basic to a philosophy's attitude toward what a student "is".

A second area of closely related educational inquiry probes the issues of the curriculum (i.e., what is known, knowable or teachable). Contemporary education has a vast arsenal of learning theories which may or may not be linked directly to a particular philosophy. This area will also involve itself with methods of teaching or the delivery of teaching/learning content materials.

The area of values is normally addressed by educational philosophies as a concern for the ethical and moral growth, and the development of aesthetic appreciation. In most cases, the degree of interest in values will usually reflect the convictions of some larger frame of reference or philosophy.

A BRIEF REVIEW

The relationship of vocational education to philosophy can be initially addressed by asking two types of basic questions. The first type are of the following variety: (a) How does one go about writing a statement which will adequately present one's philosophic concept of vocational education; (b) what sorts of beliefs and ideas need to be included; and,

(c) are their certain notions which are "better" or more important to state than others? The second line of concern is with questions of the type: (a) What is involved in a difference of viewpoint; and, (b) how does one know when a true philosophic disagreement exists?

These questions assume the probability of alternative concepts of vocational education and a potential for philosophic differences. To explore these assumptions, this report is proposing the construction of "useful fictions" in conjunction with the comparative approach to the study of educational philosophies and their representative positions. For purposes of introduction, some of the past and present conflicts over vocational education have been reviewed. Certain comparisons and contrasts are made (e.g., early Prosser/Dewey issues, past stability/modern change, federal/state/local involvement, old guard/new generation leadership). Vocational controversy has been illustrated as a forward to an understanding of the role of philosophy in educational issues. The relationship of "philosophic positions" to "philosophic disagreement" has been explained (i.e., positions are based on the beliefs of a philosophy, opposing beliefs constitute philosophic disagreement).

Chapter I elaborated on the levels of disagreement which might occur. These can be categorized as definitional, factual, theoretical and, possibly, philosophic disputes. It is important to note that not all disagreements are related to philosophy. Making this determination is a relatively simple matter. It requires an examination to see whether or not the arguments are taken from positions which are linked to a philosophy. However, explaining the characteristics of a "good" statement of a philosophy and its positions is more difficult. This problem will, therefore, be explained in greater detail in Chapter II.

Some of the limitations of the comparative approach to examining philosophies have been pointed out. Two major faults of this approach are overgeneralization and oversimplification. A second limitation, for this report, is the need to limit examination to those interests which are typical of educational philosophy. Delimiting the boundaries of pure, educational and vocational philosophy is also a complex determination. It is a determination which becomes an underlying question throughout the report.

Chapter II

PHILOSOPHIC POSITIONS AND THEIR IMPLICATIONS FOR VOCATIONAL EDUCATION

Educational philosophy seeks answers to questions at two levels. The first deals with such generalized questions as: What is the purpose of education? This sort of abstract inquiry is usually referenced to some "big picture" which aids in bringing reason and consistency to educational practices. In educational terms, these generalizations supply answers to this chain of questions: What is Man? Why is he here? And, where is he going? At this level educators attempt to harmonize their professional beliefs and practices with their roles in the larger social context (e.g., political, economic, and religious beliefs). Determining the "proper" balance between education and other social institutions (e.g., government, church, family) can be a problem. There are questions about the nature of the educational institution and its relationship to society and the culture which must be resolved. For example: Should education support the status quo, act as an agent for social change, or actually provide the leadership for remaking society? Why? These are questions the answers to which are inspired by the fact that educational philosophies do not "exist in a vacuum". They spring from even broader concepts of Man, the world, and the universe.

At another level, educational philosophy deals with a more specific set of questions. This line of inquiry originates from beliefs and convictions about the nature of the learner (i.e., who or what he or she "is"). From that base, questions of the following type are asked: (a) What "is" the nature of the learning process; (b) how does the student learn; (c) what is the most appropriate or relevant subject matter; (d) what is the "best" method of teaching; and (e) what ethics or aesthetics "need" to be learned or taught? Some even argue that this is the only sequence of questions which are rightfully part of a philosophy of education (e.g., Venable, 1967, p. 17-23). That is, behaviors resulting from resolutions to these kinds of questions <u>are</u> a "philosophy of education". One wonders, however, if it is possible to resolve these specific inquires without referring to some larger scheme of things.

CLASSIFICATION SCHEMES: AN EXPLANATION

The questions presented under the foregoing heading are important to education. But unless they are organized in some way, the answers will not make much overall "sense". There are two basic and generally accepted ways of addressing this problem.

One way is to organize the resolutions to the questions in a manner which reasonably supports a larger conclusion. That is, supports a more general statement or position regarding the answer to questions which are seen to be interrelated in some way. These positions can, in turn, be organized in support of more comprehensive conclusions or concepts. Under this approach philosophy is "built" (or perhaps "discovered") by reasoning from the specifics to a broad general conclusion. If deemed important, one can then attempt to articulate an even broader set of conclusions or assumptions (e.g., about education and society, the world, the universe).

The second approach is basically the reverse of the first. One starts with very broad concepts of the universe and Man, determines an educational perspective, attempts to isolate typical positional arguments, and then speculates on the probable responses to specific kinds of questions. As a method, it works from a generalized larger concept and attempts to "fit" specific issues into their proper place and perspective.

In this report, the second approach was selected for several reasons. One of the objectives of this Project, as its name implies, was to present some alternative concepts of vocational education. One of the initial problems was to decide on its scope, how many to present, and what the sample topics should be. Working from specifics would have meant generating "whole" systems of interrelated arguments which were rationally consistent and educationally reasonable. It required little reflection to realize that even two alternatives, developed in this way, would require a good deal of time. Such concepts would be subject to scholarly suspicion given the length and the resources of the Project itself. Moreover, they would meet the "alternatives" objective in a very restricted manner. Expediencies of time and resources would require focusing on only a small, limited number of specific questions.

By contrast, there already exists a number of "comparison" or "positional" schemes for the study of educational philosophies. Generally speaking, they include a description of the characteristics of philosophies important to Western civilization and thought, define their educational off-

shoots, and elaborate on the positions typically taken on various educational topics. These schemes are, however, not without complications. Though the topical interests are often similar, the "labels" on the larger philosophic categories do not always agree. So it became a matter of selecting a system which met the needs of the Project.

Professor Howard Ozmon's method of categorization was chosen because: the philosophies used had already been "fictionalized" in a positional dialogue similar to the ambitions of this Project (Ozmon, 1972); the topical format was, and is, viable for vocational interpretations; the six categories represent a manageable or optimum number of "labels"; vocational interpretations can be "spread out" over a full spectrum of possibilities and the strengths or weaknesses more easily seen; and, the categories can be defended by referring to other scholarly references in the specialized field of educational philosophy.

Specifically, Ozmon's (1972, xii) educational paradigm suggests this transition from a parent or root philosophy to educational philosophy:

Root Philosophy		Educational Philosophy
Idealism	=	Perennialism
Realism	=	Essentialism
Pragmatism	=	Progressivism
	=	Reconstructionism
Existentialism	=	Existentialism
Behaviorism	=	Behavioral Engineering

Some Limitations of Categorization

During this study, a question was raised about the relationship of Idealism to Perennialism (Mich & Salesses, 1978); this dispute serves to make a very important point. The kind of knowledge provided by categorical references has its limitations. To begin with, such knowledge is only as valid as the categories themselves. That is, there must be enough factual evidence to support the accuracy of the categorization scheme. This is no small requirement since philosophers themselves do not always agree on these matters. The "label" used to identify the philosophy must also be representative of the positions taken in the field. To be technically correct, they must be documented by both the stated position and the actual practices being carried out. This is an exacting determination. Each of the six concepts used in this report would have to

undergo further research to determine their existence in terms of validity, reliability and consistency of application. These shortcomings are at the heart of the opposition to so-called "positional" studies.

Another serious shortcoming of categorization schemes is their profound tendency toward oversimplification (Mich & Salesses, 1978). Such schemes achieve their purposes by decisively including some topics and sub-headings as representative of the category, and excluding others. Technically, this selection process must always be regarded as arbitrary. But even granted that the selection is well done, the items excluded from presentation are not displayed. Therefore, all attempts at categorical accounting must be regarded as simplifications of the truth. Another way of explaining this limitation is to say that systems of categorization are limited to what they include. By default, anything outside the system is also outside the realm of philosophic consideration.

Six Selected Concepts

Recognizing that vocational educators do disagree on important issues, and granted that some of this disagreement may be rooted in philosophy, gives rise to the general question: Can these differences be explained? In an effort to explain philosophic differences, this report explores six educational philosophies "as-if" (Vaihinger, 1965) they affected the thinking of vocational educators. The philosophies explored are: Perennialism, Essentialism, Progressivism, Reconstructionism, Existentialism, and Behavioral Engineering (Ozmon, 1972). For purposes of illustration, these philosophies are "keyed" to important educational topics. They are patterned after a topical format (Ozmon, 1972, p. 114-115) which has already been used to demonstrate differences in philosophic positions. This original format addressed education at a general or generic level. Together with other documentation, these topics have been reinterpreted for their potential relevance to vocational education.

The format used in this report includes an introductory orientation to the root or parent philosophy that serves as a larger frame of reference for the concept itself. The format also includes:

Presuppositions, or the basic beliefs and assumptions of the root philosophy and its educational offshoot.

Educational Perspective, statements about the educational interpretations of a particular philosophy, with specific reference to vocational education.

Ends of the Philosophy, the desired vocational education outcomes under a particular philosophic concept.

These items are further explained by examples of positions which might be taken toward specific educational issues. The topics selected are:

Clientele, includes beliefs about the nature of the learner or attitudes toward the people to be served by education.

Relation to Community, opinions about the way in which the school or education relates to society, the nation, or the world.

Administrative Staff, beliefs about the prime responsibilities or functions of educational administration and supporting staff.

Architecture or Facilities, statements regarding the most desirable or preferred kind of educational setting.

Curriculum, beliefs about what "should be" taught and the priorities of teachable content.

Teacher, characteristics of the most acceptable teacher.

Method of Teaching and Participation, statements concerning the "best" way to teach (i.e., the basic "means" of educating).

Evaluation Criteria, positions regarding how to assess the effects of education.

Admittedly, the topics selected for the report's format are arbitrarily chosen. But in the opinion of the Project staff, its advisors and consultants, they are adequately representative. They represent topics which are of crucial interest to academic and vocational educators alike. They do serve to illustrate alternative ways of looking at education. Considered in total, these topics aid in an understanding of what vocational education might "be like" if it took direction from the various philosophies.

ON THE USEFULNESS OF "LABELS"

Placing "labels" on the alternative concepts of vocational education is useful in several ways. One example of this usefulness is the ability of an "ism" label to identify a whole system of interrelated positions. Once understood, referring to Essentialism (for example) implies the whole body of positions which are typically Essentialistic. Labeled categories allow one to see the "big picture" with its major pieces fitted together.

Information organized in this way permits examination of the concept both internally and in relationship to similarly organized concepts; thus facilitating comparative judgment and decision making. Credibility in terms of consistency of position and its overarching implications is easier to cope with when categorically outlined. Labels provide the concepts with tangible "personalities". These identities help to identify the source from which a position, argument or advocacy is taken.

The labeling of vocational concepts also aids in the anticipation of potential problems in the implementation of programs and services. For example, if a local vocational school is operating under a philosophy which is identifiably Essentialistic, and the state agency is known to be pursuing a Progressivist orientation, then certain kinds of conflicts can be anticipated. By comparing the two concepts against common topical criteria, major areas of potential disagreement can be quickly isolated. One can not only determine the general nature of the disagreement, but one can also "pinpoint" the specific areas where the most controversy is apt to occur. A good deal of "second guessing" relative to the issues which might arise is effectively avoided. Thus, categorical concepts provide a background knowledge which is useful for "zeroing in" on the issues which may emerge as a result of differences in philosophy.

Chapter III

VOCATIONAL EDUCATION UNDER PERENNIALISM

Educational Perennialism is one of the many strains of classic Idealism. Some knowledge of Idealism is, therefore, a necessary prerequisite to an understanding of the Perennialist orientation. Idealism gets its name from Plato's (circa 400 BC) renown thesis of "Ideas" (Burns, 1963, p. 165-167). Plato presupposed the universe to be spiritual and purposeful in its ultimate nature. The highest "Form" of reality is spiritual - an Ideal which only human intelligence can conceive. But Ideals are not just creations of human thinking, rather they are rarefied actual things. Somewhere, at some place, there is an Ideal conceptual form of Man, of flowers, and of perfect beauty and proportion. Human perception is but a flawed impression of the perfect spiritual reality.

"Goodness" was regarded by Plato to be the most supreme and illusive of the Ideals. Human "goodness" was deemed the most desirable "Idea" of all. Consequently, Idealism's greatest concern is for the quality of human intelligence and the ability to fathom spiritual self in an objective manner. The quality of the Ideal in the mind of men and women determines the quality of human experiences. High Ideals produce refinement in culture and the lack of Ideals results in base lives and brute existences. It is in the innate nature of Man to be a thinking reasoning animal; to overcome the "brute-in-the-man". Even in today's ordinary conversation, the label "idealist" connotes one who is preoccupied with lofty notions rather than sordid realities.

Idealism is one of several classic philosophies which draws a line between "scholarly leisure" and "bread work" (i.e., thinking and merely doing). Plato originated the notion that there are grades of human "soul" (Burns, 1962, p. 166). Only a few individuals work to rise to the level of pure philosophic thought and the highest Ideals. Most people never even attempt to explore their intellectual potential. Consistent with a concern for the highest level of governmental ethics, Plato argued that only philosophers ought to be allowed to be kings. They alone should be elevated to the highest levels of leadership. This belief in an inherent intellectual aristocracy leaves Idealism open to charges of elitism in its

attitudes toward humanity. At its best, Idealism sees the failure to obtain maximum individual intellectual potential as the ultimate human tragedy. At its worst, it arrogantly divides humanity into two groups - those who can think and those who cannot.

Perennialism gets its name from the Renaissance term, "Philosophia perennis" which was used in reference to the study of the "perennial wisdom of God" (Weiner, 1973, p. 457). The Perennialist accepts that history has established that a certain amount of imperfection is inevitable in the world. Drought, famine, sickness, war and suffering are by nature part of the order of the universe. These problems are serious but they do not necessarily qualify for philosophic concern. At some level of abstraction, these difficulties fit into the design of the universe. In a more positive vein, a certain amount of abundance, health and prosperity are also a necessary balance in the ultimate scheme of things. Regardless of humanities imperfections and the apparent disorder of the universe, the Perennialist presupposes that at some point all things "make sense". As an educational philosophy, Perennialism tries to conceptualize a meaning for the entire history (or Idea) of philosophy and human experience.

PRESUPPOSITIONS

In addition to a classic orientation, Perennialism is characterized by four basic beliefs. These beliefs include (Weiner, 1973, p.458):

1. the conviction that there is a real and independent order to the universe, including the Ideas of broad universals, ultimate forms and higher laws;
2. a belief that reason and faith are coextensive and mutually supporting;
3. the notion that the past and present exist in an unfolding unity of spiritual or divine purpose; and,
4. the concept that the end and limit of history must be sought within the rationale of the complete and eternal Ideal.

In the Perennialist concept of education, the ultimate ends for Man, society and the cosmos are all inclusive and universal. Man is an integral part of that universe. He belongs and has a specific place in the scheme of things. Each person has the same potential nature, all men and women by nature de-

sire knowledge. Education must include both moral and intellectual Ideals. The same high (universal) standards are to be expected for each person.

VOCATIONAL EDUCATION PERSPECTIVE

The perennial tragedy of unemployment and stultified lives can be ameliorated. Vocational educators can teach the principles of excellence as they apply to ordinary work (i.e., the arts and crafts or the role of technology in a "good society"). All people need to come to an appreciation and understanding of a "good life" in an otherwise material culture. Vocational education ought to teach its students the virtue of the work ethic. The principle of an "honest day's labor for an honest day's pay" is an Ideal which needs to be promoted. The role of excellence in the performance of a trade or craft skill also needs to be learned. The ability and motivation to give one's best effort to the task at hand should be nurtured. Vocational educators ought to be as deeply committed to these values as to other high Ideals.

ENDS OF VOCATIONAL PERENNIALISM

Consistent with the tenets of Perennialism, vocational educators ought to strive to accomplish certain philosophic ends. Some of the proposed outcomes of vocational education under Perennialism are:

1. The development of a corps of leaders who are knowledgeable of the ethical and moral issues surrounding the role of work in history, culture and civilization itself.
2. A preservation of the best traditions and ideas regarding the fruits of human labor. Reaffirmation of the notion that anything worth doing is worth doing well.
3. Renewal and rededication to the principles of a rational universe. Recognition of the fact that a civilization must have intelligent continuity, both in leisure and work, if it is to attain its highest Ideals.
4. A rational merger of the purposes of vocational and liberal education. An acknowledgement that the human mind and human labor are inextricably joined; linked by the Ideal union of mind and body.

CLIENTELE

All people have an innate knowledge of the "good life". Education can help them "discover" that Ideal and its relationship to their vocational interests. Everyone has some potential for improving their powers of thinking and reasoning. People of all age groups and academic abilities can benefit from an exposure to vocational education. Intellectually limited persons may especially benefit from vocational training. Individual avocational interests should be encouraged. Development of avocational knowledge and skills foster an appreciation for the ideals of vocational education. Every opportunity to provide physical experiences which develop skills in the principles of the arts, crafts and technologies should be explored. When it is impossible to physically provide for vocational education, the idea of work ought to be taught as part of the regular academic curricula. All students need some knowledge and understanding of the purpose of ordinary work in the universe.

RELATION TO COMMUNITY

Vocational education should not be overly concerned with the problems of society (e.g., unemployment, worker unrest, economic problems). Primary efforts ought to be focused on the mission to provide the world with conscientious, skillful, moral and intelligent workers. The need to prepare philosophic leadership in the theory of work is paramount (i.e., champions of high employer morals, the work ethic and the principles of excellence on the job).

ADMINISTRATIVE STAFF

The prime responsibility of vocational administrators is to analyze past great ideas regarding work, and to synthesize them for contemporary moral and ethical value. It is the duty of the staff to organize the results of these efforts into rational and teachable bodies of knowledge, principles and skills. There is a joint responsibility to further organize work education into manageable units of learning appropriate to today's

vocations and occupations.

ARCHITECTURE OR FACILITIES

The preferred educational facility is one which is clearly suggestive of the best traditions of the past. Environments that have been proven to be ideal for a specific work enterprise should be faithfully copied. Architecture ought to reflect the theme of historic continuity and purpose. Buildings that are obviously fragmented from the past are to be discouraged.

CURRICULUM

The core programs of vocational education should seek to develop the skills, competencies and knowledge basic to the education of artisans and craftsmen. The basic emphasis will be on quality, pride in workmanship, durability of product and the quest for perfection or beauty or execution. The tradition of the virtue of workmanship ought to be automatically included as part of the education for more recent or emerging vocations and occupations (i.e., trades, crafts or technical positions which lack historic traditions of their own).

Related instruction should recognize the student's primary need to know how to read and write. Basic skills in speech and mathematics also need to be developed. The student ought to have some opportunity to become familiar with the "Great Books" of Western civilization. Specific attention might be directed to the history of technology - from the first primitive, brute human, subsistence to the evolving dependence on technological prowess. The great Ideas of the past are the best guides to the future. The ethical and moral implications of this history and its effect on culture are an important part of vocationally related education. As the heritage of great Ideas accumulates and is passed on, the horizons of knowledge become broader and broader.

TEACHER

The vocational teacher should have a reasonable mastery of his or her vocation or occupation. Ability to teach and demonstrate the principles involved in performing the manual operations is important. The teacher also needs to be able to stimulate and direct the student's inherent curiousity about the larger issues of the role of work. Teachers ought to be living examples of the best ethics and morals associated with their specific trades, crafts or arts.

METHOD OF TEACHING AND PARTICIPATION

The student ought to be taught, as concretely as possible, the skills, competencies and knowledge needed for the mastery of a vocation or occupation. In addition to the basics, the student should be taught the ideals and principles inherent in the nature of the job. Demonstrations of specific skills need to be augmented by lectures, discussions and seminars in which the facets of the work role are examined. Vocational clubs are one method whereby a teacher might gain opportunities to gather students for serious dialogue. Such clubs may be useful when regular class schedules only allow for skills development. The mental deficiencies of some students may preclude more abstract intellectual development. However, the effort to improve individual powers of reason should never be completely abandoned. Even the most basic training ought always strive for the education of the "whole" person.

EVALUATION CRITERIA

Some of the reasons for evaluating vocational education are to:

1. determine if the educational effort is historically sound and consistent with the best teaching traditions;
2. find out if the student can express what has been learned about the role and purpose of work;
3. measure how well skills and competencies have been mastered relative to appropriate standards of excellence; and,

4. assess a need to know if the training and education of persons in the manual skills makes any improvement in their ability to think and reason. Remediation benefits to the less gifted student are of special interest.

Chapter IV

VOCATIONAL EDUCATION UNDER ESSENTIALISM

Though part of Essentialism springs from Idealism, the majority of its roots are in Realism. The origins of Realism go back to Aristotle who participated in Plato's Academy (Burns, 1963, p. 167-169). Aristotle has the distinction of being the first officially recorded academic "dropout". After twenty years as a student and teacher, he left the Academy to pursue his own "scholarly leisure". In 384 BC, Aristotle was invited to serve as tutor to Prince Alexander of Macedon (who eventually became "Alexander the Great"). Though Aristotle later returned to Athens, he never rejoined the Academy. He even went to the extreme of founding his own school - the Lyceum.

Aristotle apparently agreed with the concept of universal "Ideas" and that human perceptions are imperfect impressions of them. But he refused to discount the value of knowledge gained from the concrete and the practical. Aristotle argued that it is the correspondence of the real "Form" and "Idea" that gives the universe its essential attributes. His notion was that there are purposive forces which shape the world of matter into the varied realities of nature. All change is caused by the interaction of Form (combined real and ideal) and matter. The purpose of a human embryo is to become a human being, the purpose of a seed is to interact with the universe to become a flower, and so forth.

Aristotle's views were less spiritual and he had an early scientific interest in the heavens, medicine and biology. He preferred to deal with the real and the tangible; the nature of things rather than with speculations on the nature of mind. He was also less aristocratic (elitist) and held that, by nature, Man is primarily a political animal. Aristotle's ethics were founded on his own renown "golden mean" or the belief that nothing should be done in excess. He seemed willing to concede that there is a necessary compromise which must be made between the realities as they appear and the perfect Ideal. Ultimate "Good" may be theoretically possible but is probably unattainable at a personal level. Humanity must work for it from generation to generation. The Ideal Good is the product of collective reason, but individual goodness dies with the "soul" of the person

possessing it.

Essentialism, consistent with its heritage of Realism, attempts to preserve those values which have proven desirable by long human experience. Failure to respect the known order of the universe is judged to be the cause of considerable human grief. The teaching of certain proven "facts" is therefore essential to human happiness - hence the name "Essentialism". There is a proven "right" way to bake an apple pie or build a house. The United States already has the basics of an ideal government. Some concepts, once learned, never change. The risks of tampering with these, and other essential truths, is not worth the hazard of questioning them. But because of this bias, Essentialism tends to elevate the status quo (i.e., what is) to the status of what should be (the Ideal). Essentialism is as prone in its way to inflexibility as Perennialism is to elitism.

The Essentialist will concede that there should be some emphasis on the pursuit of purely esoteric knowledge. But there is no great urgency to push the mass of humanity into the frontiers of the unknown, the unproven and the untried. Mass disorientation from established truths is seen as a positive threat to the natural order of things. It is not wise to "fight the system" until a better answer has been definitely found.

PRESUPPOSITIONS

Essentialism presupposes knowledge exists independent of its being known; of things and events and the relationships between them. There is an ultimate reality which determines the order of the universe. An ignorance or lack of understanding of this reality has many undesirable effects. Much of the world's unpleasantness can be avoided by complying with the known laws of the universe. Man can comprehend this universal reality and there are new laws yet to be discovered. Man's knowledge of the cause and effects in the order of the cosmos can be improved. Selected and disciplined scholars are needed to pursue new knowledge. However, the mass of education should be organized according to relatively certain and proven truths. Assimilation of these basic truths can be crucial to human survival.

VOCATIONAL EDUCATION PERSPECTIVE

Vocational education ought to be organized around the proven needs of the Nation, society and the individual. The essential role of vocational education is to:

1. develop the pool of vocational and technical skills necessary for national security (military superiority) and to enable the Nation to be competitive on the world market;
2. maintain a skilled labor force sufficient to insure the production of an abundance of good quality domestic goods and services at reasonable cost (i.e., the productivity necessary for a high national standard of living);
3. provide the individual worker with skills, competencies and knowledge which are saleable on the labor market; and,
4. provide society and its members with the basic skills and knowledge needed for the wise consumption of economic goods and services.

The two essential principles of vocational education are rapid skilled production and the wise consumption of material goods and services. Vocational education can best apply these principles by:

1. Providing individuals and groups with the basic skills and competencies necessary for entry level employment.
2. The vocational and technical upgrading of those worker competencies required to keep abreast of the state-of-the-art or for advancement in a trade or occupation.
3. Retraining workers who have been displaced by normal technological change or personal circumstance (e.g., factors involving health, age, mobility, handicap, etc.).
4. Rehabilitating individuals and groups who are not currently able to participate as productive workers.
5. Training and teaching individuals and groups to be wise consumers.
6. Developing selected individuals to assume positions of leadership or conduct research vital to the field.

ENDS OF VOCATIONAL ESSENTIALISM

Some of the desirable ends of good basic vocational education ought to be:

1. The production of a skilled, competent and intelligent labor force consistent with the tradition of vocational education as an essential American institution.

2. Preservation of a stable society, firmly anchored in the proven traditions and practices regarding work and employment. A stable work force, well trained in foundational skills and in control of its present situation, able to cope with temporal change.

3. Education which is measurably efficient and cost-effective. Federal, state and local populations are each able to benefit from vocational programs and services.

4. The promotion of a sense of dignity and pride for the individual worker. The vocational graduate will possess a trade or occupation which has economic worth and, therefore, encourages an image of self worth. In addition, vocational education will provide for an improved personal economic advantage (i.e., increased earning power).

The foregoing outcomes and results are to be sought after. They are entirely consistent with a good Essentialist approach to vocational education.

CLIENTELE

Not all people want to learn and many will avoid going to school if possible. But persons who do want, need and can benefit from vocational training and education should be given the opportunity to do so. Generally, this will include: students whose interests and abilities are non-academic in nature; persons who prefer to work with their "hands" rather than books or pure theory; individuals who cannot be expected, or have failed, to succeed in general or liberal education programs; and, persons or groups who elect to pursue vocational education as their chosen avenue to employment.

RELATION TO COMMUNITY

Vocational education is closely related to the business, industrial and economic aspects of the community. Its relationship to other social institutions, including academic education, is less clearly defined. Total community involvement is not necessarily essential to the process or success of vocational programs and services. However, vocational educators (in joint sponsorship with business and industry) are encouraged to promote vocational clubs and activities to improve the participants' understanding

of economic realities (i.e., the world of work).

ADMINISTRATIVE STAFF

The most important function of vocational administration and staff is to plan and implement programs and services leading to genuine employment opportunities. This planning should include advisory input from the business and industrial community. Once programs have been judged viable, every effort should be made to recruit students who will succeed, complete and find placement consistent with good program management. Follow-up in work adjustment and longevity of employment are important aspects of this management function. Vocational education should be provided in the most cost-effective manner possible, or according to a long term logic which will amortize its costs. Administrators and/or staff should not hesitate to recommend overhaul or even cancellation of programs which fail this test.

ARCHITECTURE OR FACILITIES

The learning environment ought to be as closely representative of the real-life employment situation as possible. Environment should emulate employer/personnel relations as well as the work situation itself. Time clocks, work orders, conduct rules, assigned rest and lunch breaks will add to the atmosphere of reality. Work study or exposure to on-the-job-training is highly desirable provided it is in keeping with the integrity of program objectives.

CURRICULUM

Training and instruction needs to contain the essential core of skills and knowledge required for employment. It should also transmit an awareness of the importance of the job and tell the student what is necessary in order to master its skills. Well established occupations or trades are preferred subjects for purposes of analysis and efficiency. Newly emerging

jobs whose competency requirements are ambiguous ought to be avoided. Non-traditional training and instruction should be approached on a risk management basis, and then only after reliable evidence of a need or demand. This is especially true in the preparation of professionals for service to the field.

Courses should be built as an orderly sequence leading to successful and predetermined placement. Only the related instruction or remedial education necessary for success in the core program(s) ought to be underwritten as a responsible use of vocational education resources. Avocational courses should be endorsed only if they are convenient to provide and can support their own costs. Special exception might be made for courses which generate surplus revenues which benefit basic vocational programs and services. Consumer education courses, which do not aim at employability skills per se, ought to receive special preference in planning avocational offerings.

TEACHER

The teacher should be a proven master of the skills and knowledge he or she is responsible for teaching. Teachers ought to be fact oriented and be familiar with the latest scientific and technical developments in their area of expertise. The instructor should be able to play the role of supervisor, teacher and counselor as appropriate to the job being learned. In some cases, it may be necessary to provide the instructor with additional professional assistance to improve techniques in delivery of the teachable content of a program or course.

METHOD OF TEACHING AND PARTICIPATION

Vocational learning should correspond to reality. Basic skills and technical knowledge are to be learned and applied exactly as they would be in a real employment situation. Lecture/demonstrations are particularly efficient in accelerating the learning experience. Teaching machines may be useful for transmitting single concepts and skills to individual students or small groups.

EVALUATION CRITERIA

The purpose of vocational evaluation is to determine how well the objectives of the program or course have been met. The student is to be examined relative to the essentials of the program or course. The program itself is measured against the criteria for successful performance in a real-world trade or occupation. The saleability of the acquired skills, competencies and knowledge in the employment market is the final test.

Chapter V

VOCATIONAL EDUCATION UNDER PROGRESSIVISM

Progressivism is rooted in the unique school of American Pragmatism. Elements of Pragmatic thought have been evident in Western civilization as early as the Sixteenth Century. Yet, it was not until the Nineteenth that a unique American philosophy emerged. And for all practical purposes, it is the only version to have impact on education in the United States. American Pragmatism originated in the philosophic positions taken by Charles Peirce (1842-1914) and was fully developed in the dissertations of William James (1859-1910). Its educational relevance became one of John Dewey's (1859-1952) prime concerns. It was Dewey who became the major link between Pragmatism and education (Burns, 1963, p. 810).

Pragmatism broke from classic philosophy in several major ways. First, it viewed philosophy as an instrument for manipulating ideas rather than an explanation for an act or action. Philosophy was seen as a tool for achieving practical results. To the Pragmatist, philosophy is what works. The Pragmatists also rejected the notion of a predetermined reality, whether spiritual or material, and all presuppositions about an ultimate universal order. The notion of humanity trapped in the workings of a benign cosmic scheme was similarly denounced.

Rather than attempting to contemplate the whole nature of the universe, Pragmatism advocated solving its problems as they became apparent. Consequently, Pragmatism feels an urgent need to become familiar with the world's problems. Its advocates are quick to note that most problems, relative to time and place, have several viable solutions. Flexibility and open-mindedness toward alternative solutions became an early trademark. A definite willingness to experiment soon followed. But a word of caution is in order. Pragmatism is not as radical as might be suggested by its rejection of classic orientations. It still presupposes that problems will be solved in a rational and logical manner. There is no mandate to proceed contrary to proven experience. And no burning desire to overthrow the existing values of society in-so-far as they are culturally viable.

The new image of "Man the problem solver" was not long in the mold.

Pragmatists began to see education as one means of improving human problem solving abilities. It became John Dewey's life work to encourage education to "progress" in that direction. Though Progressivism has its roots in Dewey's Pragmatism, it is not easy to make generalizations about its positions. To begin with, Dewey is an educational study in his own right. There are many interpretations of Dewey's educational philosophy. It is sometimes difficult to determine whether he was more interested in the education of society than the education of the individual. Dewey's own writings can be confusing. Certainly, he was consistently a Pragmatist and therefore flexible in his views on a changing world. He obviously believed that everybody should have an opportunity to participate in solving the problems associated with that world. But his own personal thinking is marked by changes in emphasis which occurred throughout his life.

Curti (1963, p. 499-541) notes that Dewey's early thinking was attracted to the philosophy of Hegel (Idealism) and Rousseau's social and educational romanticism. Darwin's theory of evolution and the need for human adaptability did not go unnoticed. Dewey was reared in the ideals of Jeffersonian democracy and the New England tradition of individualism. The writings of Emerson and Whitman were among his early favorites. The notion of economic, as well as social, democracy was an early conviction. In the 1920's and 30's, Dewey leaned toward the advantages of Fabian socialism. In later years, however, he seems to have returned to a more uniquely American interpretation of social democracy. Needless-to-say, all these influences and interests show up as themes of varying emphasis throughout the history of his thinking and writings.

Progressivism, like all philosophies, has its own built in stumbling blocks. Perennialism is prone to be elitist and too esoteric. Essentialism can be inflexible and narrow. Progressivism's biggest fault is the lack of distinction between its role as an educational philosophy and its function as a Pragmatic means. Progressive schools are often criticized for being involved in everything <u>but</u> education. The quest for new and interesting problems sometimes leads Progressivism far afield. By its very nature, it refuses to establish fixed parameters around the concept, process and problem known as education.

PRESUPPOSITIONS

Progressivists presuppose that Man must progress toward better and more perfect solutions to his many problems. The purpose of education is to teach people how to solve problems. The ability to weigh the relative merits of options in approach and solutions needs to be nurtured. Skill in evaluating the practical outcomes of ideas is all important. Education in a democratic society should provide opportunities for participation through experimentation with alternatives. Preservation of human liberty takes precedence over institutions, property or social environment. Education can serve the needs of democracy by providing the individual citizen with the knowledge, competencies and skills necessary for participation in a free society.

VOCATIONAL EDUCATION PERSPECTIVE

Human nature is capable of adapting and solving all the problems associated with creating a more perfect society. Vocational education should promote a more democratic and humane working environment. Attitudes toward work and workers ought to be improved. Students can be educated to select more personally rewarding solutions to their vocational needs. Vocational education can provide the individual with the experiences necessary to master the problem of economic self-sufficiency.

ENDS OF VOCATIONAL PROGRESSIVISM

Some of the desired ends of the vocational education process are these:

1. A knowledgeable citizenry, whose individual members are vocationally adaptable and self-sufficient.
2. A citizen with a background in work education which can be practiced in harmony with the other civic aspects of life in a democracy. And to enable that citizen to make his or her unique contribution toward solving the problems associated with a free society.
3. Development of a form of vocational education which is consistent with the democratic process. A form which

provides the student with the maximum number of career options at any given point in the learning experience.

4. Development and perfection of a method of teaching and learning which begins with the solution of concrete problems and proceeds to the frontiers of knowledge. And to instill that method as a regular learning procedure and lifelong habit on the part of the student.

CLIENTELE

By nature, people are adaptable and able to overcome the problems of survival. However, in order to progress beyond basic existence, they need formal learning experiences. People of all ages and abilities can benefit from vocational education experiences. Everyone should be provided with opportunities to participate in vocational education or experiment with vocational alternatives. Vocational education can serve the regular population through the neighborhood school. It should also attempt to serve the older population through other institutions whenever possible (e.g., Department of Labor, industry and business, community action). Individual student needs have first priority. Vocational education should not limit itself to stereotype "schooling" in meeting those needs.

RELATION TO COMMUNITY

The vocational education experience is but one aspect of the whole of society. It should be viewed as part of community life and not as an isolated educational phenomenon. When possible, vocational education ought to take place in the community itself. Schools need to mirror the real-life experiences occurring in the larger society. They also ought to be suggestive of alternatives which might improve the quality of life.

ADMINISTRATIVE STAFF

The prime role of vocational administration and staff is to facilitate the student's need for vocational self-fulfillment. The student should be kept fully informed of personal potentials and options. He or she also

ought to be advised of other educational alternatives and opportunities. The consequences, both negative and positive, of choosing a particular program should be explained. Good counsel, however, ought not preclude the student's right to freely choose learning experiences.

ARCHITECTURE OR FACILITIES

Students need to learn to function within the same group environment as would be typical of the larger society. In addition they should be given the opportunity to discuss and experiment with alternative solutions to vocational and social problems. For this reason, school facilities ought to be as flexible as possible. School buildings as "edifice" institutions are secondary to the development of social consciousness and civic awareness.

CURRICULUM

Vocational programs, broadly defined according to related occupational skills and career needs, should be at the heart of the curriculum. This curriculum should be two-fold in nature. It ought to provide training and education aimed at short-range specificity (employability) and long-range transferability (career potentials). Immediately needed competencies and skills are developed according to individual needs and aspirations. Yet, programs should also be designed as links in a learning sequence leading to maximum career options. The lower limit on program planning is the need for viable entry level employment skills. The upper limit should be designed to accommodate changes in technology, society, and student needs or aspirations.

Ancillary programs may be offered as they relate to the core curricula either directly or indirectly. Directly related training or education may be needed in support of a specific program or related group of courses. Instruction may also be required to achieve remedial academic skills, establish high school equivalency or median educational levels, and provide foundational background for career advancement or professional

preparation. For example, courses in vocational history, technical science or engineering, sociology, language or public affairs. Vocational clubs or activities to teach civic involvement, responsible citizenship or basic leadership skills might be promoted.

TEACHER

The vocational teacher should be sufficiently qualified to instruct students in the state-of-the-art. The teacher ought to be able to prepare the student for entry into a trade or occupation. He or she must also be able to identify the student's interests, arrange for the development of innate abilities; and be willing to facilitate learning through the student's natural curiosity and motivation. The teacher should be versatile and be able to act as a guide in presenting meaningful problems.

METHOD OF TEACHING AND PARTICIPATION

Basic vocational skills (employment minimums) need to be developed with the notion of expanded opportunities firmly in mind. Immediate skills mastery must be coupled with the learned ability to accept and accommodate change. Students need to be exposed to a number of teaching/learning approaches. This exposure will aid in their understanding of the logic of versatility. Discussion and projects which develop problem solving techniques and skills are key elements in long-term pragmatic competencies. Group interaction, together with individual challenges, will help develop proper attitudes toward work adjustment and participation.

EVALUATION CRITERIA

There are perhaps three basic reasons for individual student and program evaluation:

1. To determine if basic entry level employment skills and competencies have been mastered; i.e., insuring that the graduate of a program can compete on the job market.

2. To gauge how well the student (or program) is able to cope with vocational problems and to evaluate the acceptability of the solutions.

3. To follow-up on the ability of the student (or program) to accommodate technical and social change.

Chapter VI

VOCATIONAL EDUCATION UNDER RECONSTRUCTIONISM

It is not entirely unfair to define Reconstructionism as an extreme form of Progressivism. Like Progressivism, it takes its primary orientation from Pragmatism. There are, however, some major changes in emphasis and interpretation which give Reconstructionism a unique educational identity. The original American Pragmatists saw philosophy as an instrument for solving problems. Education's social role was that of a passive facilitator of change. But the Reconstructionists argue that to be aware of better solutions to society's problems and then not actively promote those solutions is unethical. Therefore, the aggresive promotion of desirable solutions is substituted for the passive facilitation of a more perfect society. For education not to become actively involved in promoting social improvements is seen as a neglect of moral obligation.

The philosophy gets its name from the willingness of its advocates to "reconstruct" society in the image of its pragmatic conclusions. It is more future oriented and idealistic than Progressivism. But it is sometimes difficult to tell just where that future and its ideals are rooted. Plato's "Ideals" and Rousseau's romantic idealism mingle with the implications or experimental social psychology in influencing the definition of the Reconstructionist future. The philosophy also seems to lean toward Aristotle's views on the inherent political nature of Man. What results is an objective, pragmatic, political, blueprint to a future which is rather subjective in its ideals. This future can be accurately defined as a utopic "present" which juxtaposes "what is" with "what ought to be".

Reconstructionism places an extraordinary faith in the ability of education, reasonable people, armed with relevant knowledge, to actively cooperate and solve humanity's many problems. Furthermore, these solutions are held to be generalizable with minor alteration, into the future. This faith is a huge assumption which places an enormous leadership burden on education. Though laudable in theory, many educators are critical of its practical implications. Many educators will accept that certain solutions can be permanent in nature but that these can often only be proven by hindsight or are otherwise unpredictable. Even the Progressivists, who

presuppose all life's problems have solutions, are hesitant to be responsible for the longitudinal validity of these solutions.

The attacks on Reconstructionism have not dimmed the enthusiasm of its supporters. On the contrary, the success of the American social experiment has given popular credibility to the belief that "we can work things out for the better". This credibility is reflected in the public's acceptance of the "fact" that education is the hope of the future.

PRESUPPOSITIONS

In a democracy, all people ought to plan, prepare for and participate in achieving a more desirable society. Education can lead society toward democratic perfection and is capable of solving the problems of the future. This can be done through the use of experimental sociology, exploration of alternative scenarios and by isolating the deterrents to human progress. Desired goals can be clearly defined and brought about by active participation in the social processes. Society can be rebuilt to be more humanly and personally fulfilling. It is education's responsibility to teach students their rights and duties; and to help them envision a better society.

VOCATIONAL EDUCATION PERSPECTIVE

Vocational education can and should lead the way toward changing the nature of work and ameliorating conditions of employment. Starting from "what is", vocational education ought to be actively promoting what work "should be" in the world of tomorrow. Work can be planned and improved, it can be more humane than previously experienced. Vocational education ought to lead in the development of clearcut goals for the humanization of work and be active in the reconstruction of the world of work.

ENDS OF VOCATIONAL RECONSTRUCTIONISM

Some of the desirable ends of an active participation in vocational education will be:

1. A knowledgeable citizenry, whose individual citizen-workers see the value of social planning, organization, labor unions and other forms of collective bargaining. This citizen will be vocationally self-actualized and socio-economically competent.
2. An active citizen with background experiences in work education which can be used to provide civic leadership toward life in a more perfect democracy. This person will be able to cooperate responsibly and intelligently in planning for the future of work in a post-industrial society.
3. Development of a form of vocational education which is consistent with the need for planned change and evolution in a democratic society. A form which provides the student with the maximum opportunity to plan for his or her own destiny.
4. Development and perfection of a process of learning which begins with the ability to cope with "what is" and proceeds to develop the skills and competencies needed to rebuild society into what it "should be". And to instill the spirit of active participation in social change as a regular characteristic of working men and women.

CLIENTELE

By nature people are adaptable and need to be actively involved in working out the problems of humanity. People of all age groups and abilities can benefit from involvement in vocational education. The academically gifted, as well as the non-academically inclined student, ought to be encouraged to be actively interested in the improvement of the vocations and occupations. All of society needs to be informed of and influenced toward the need for a more desirable working environment.

RELATION TO COMMUNITY

Participation in vocational education is just one aspect of participation in the whole of society. Whenever possible, it should occur within the fabric of the community itself. Geographic, physical, psychological, or traditional barriers ought not be allowed to bar individual involvement in the process of vocational exploration, training or education. The educational process should strive for the elimination of the obsolete, and lead to the establishment of a new, more humane social order. It should use its power to teach new beliefs and attitudes toward work and employment. Vocational educators ought to be active in directing and lobbying for extensive social change.

ADMINISTRATIVE STAFF

The major responsibility of vocational administration and staff is to be vitally active in the development of the philosophic foundations, social policies and political theories required to remake society and its attitudes toward work. Part of this responsibility includes the recruitment of students and sympathizers who have the leadership potential needed to implement a more perfect world of work.

ARCHITECTURE OR FACILITIES

Architecture or facilities are not a major philosophic concern. The only requirement is that they do not inhibit the dynamics of social involvement. Education programs should not allow themselves to be encumbered by architectural barriers which may compromise educational activities. Desirable features are flexibility with options for reutilization, negotiation or liquidation of school properties. A non-school setting can be a perfectly acceptable educational alternative.

CURRICULUM

Core programs should be broadly defined according to immediate job requirements and projected career needs. Preparation for short-range employment goals should be provided. Students also ought to have the opportunity to be involved in planning for the long-range transferable competencies and knowledge projected for tomorrow's working world. The student also needs instruction and training in a number of areas vital to planning changes in the nature of work. Achieving a median or remedial level of academic abilities is crucial.

In addition, the student ought to be taught to think critically in the areas of: political issues, current events, the causes of discontent in work and employment, evaluation of history, equal opportunity and results, and strategies for intervention and change. The student should also be taught leadership in the promotion of desired social change, protest procedures, collective bargaining and the art or science of social confrontation.

TEACHER

The vocational teacher should have the competencies and knowledge required to prepare students for entry level employment (momentary expediency). He or she also ought to be able to influence, motivate and direct beliefs or attitudes toward a desired future order. The teacher is responsible for evaluating the past history of work, and to either expose its undesirable traditions or eliminate them from the curriculum. The teacher should be a dedicated social activist who is routinely involved in promoting a more humane and democratic working environment.

METHOD OF TEACHING AND PARTICIPATION

The best method of teaching is real-life involvement in work projects and in their related social aspects. Students need to experience real vocations and occupations and then be taught to analyze them for ways of making the work more humanly rewarding. Direct student involvement in

all aspects of the job ought to be encouraged. Teacher guided clubs can serve as a means of teaching social activism and leadership in the technical change process.

EVALUATION CRITERIA

The vocational education process and its participants should be regularly examined and evaluated for:

1. Ability as a social change agent and the degree to which program graduates are actively influencing and ameliorating the nature of work or conditions of employment.
2. Factors related to success on the job and in adaptability to a changing technology.
3. Compliance with the social, political and philosophical goals and objectives established as necessary for a more perfect democracy. A special stress should be placed on the evaluation of goals for more humane employment, equality of job opportunity and access, and democratic participation in work planning.

Chapter VII
VOCATIONAL EDUCATION UNDER EXISTENTIALISM

Until very recently, Existentialism was almost universally rejected as a bona fide Western philosophy. Any relevance to education was simply out of the question. Indeed, an understanding of Existentialism does require a complete reorientation vis-a-vis Western thought. Classic philosophies, such as Idealism and Realism, presuppose the nature of the universe is ultimately ordered, purposeful and systematic. Later philosophies (e.g., Pragmatism) abandoned that concept as unproveable but still held to the notion that all things can be explained by reason. Existentialism begins by suggesting that none of these orientations are anything more than elaborate myths. It argues that the universe is in fact absurd, without inherent purpose and completely random in its behavior. Reason is, therefore, a fallacy at the higgest level. Any attempt to systematize logic is ultimately ridiculous (Burns, 1963, p. 1028-29).

The initial reaction (circa 1850-1900) of Western scholars to Existentialism was that it was merely philosophic nonsense. The Existentialists appeared to be "making the better argument appear the worst". Its advocates seemed simply to be baiting their peers for the sake of pure argument. The implication that people just sort of "showed up in the world" without any purposive explanation was particularly upsetting to religious and moral philosophers. Subsequent events, beginning in the first half of the Twentieth Century, have forced a reassessment of the Existentialist position. Two world wars, a series of lessor tragedies, a human Holocaust and the potential for a nuclear world holocaust, and other threatening possibilities have successfully eluded a rational explanation. The old gods of reason and theology have been hard pressed for answers which are consistent with traditional orientations. Many philosophers are now hesitant to say that there is some ultimate logic to the chaos of the past few decades. It no longer seems as unreasonable to question reason itself.

Existentialism, from the beginning, is a philosophy which defies systematic definition. Never-the-less, certain characteristics have emerged which do serve to identify it. The first of these characteristics is its preoccupation with philosophic paradoxes. The quest for a reasonable under-

standing of an unreasonable universe is a prime example of this trait. The notion that truth is subjective (i.e., subject only to personal meaning for understanding) is another Existentialist hallmark. Truth can only be communicated indirectly, one cannot share another's existence or understand its meaning. The tragedy of being "alone" in an arbitrary and random universe gives rise to a third attribute of the philosophy - personal anxiety.

In the Existentialist view, Man is by accident of birth absolutely and unavoidably a free agent. The responsibility of giving personal meaning to one's existence is inescapable. The feelings of temporality and the awareness of impending death are an integral part of an inherent human anxiety. The implications of absolute and inescapable personal freedom, and the responsibility that freedom places on the individual, has become the central theme of Existentialism. Ordinarily, one looks at a particularly miserable human circumstance and concludes: "that's not living, that's just existing". The Existentialist turns this colloquialism around. Everyone, by virtue of having "turned up in the world", will experience life and eventual death. But it is not until one experiences an "existential moment" that one becomes aware of personal existence. And only a personal self-awareness of life will give meaning to one's existence. As a philosophy, Existentialism emphasizes the need for this personal "existential moment" as the first step in becoming an "authentic person". That is, a person who has taken personal responsibility for his or her own existence.

Existentialist educators have a genuine concern for the quality of individual human existence. Advocates display a strong affirmation for personal freedom together with a refusal to submit self-awareness to abstract concepts or dehumanizing social structures. Rebellion against those traditional ideas and institutions which might inhibit personal freedom or obscure personal responsibility is typical (Morris, 1966).

PRESUPPOSITIONS

The universe is absurd, without goals and purpose. The presence of humanity means nothing to the cosmos. The existence of a single individual is no proof of divine or mystic purpose. People are absolutely free agents who are personally responsible for giving meaning to their own existences. Truth is subjective and depends solely on personal interpretation for meaning. This meaning cannot be directly communicated to others, people cannot share each other's existences or fully agree on their meanings. Religion may provide a pattern for personal existence in a meaningless (absurd) universe. However, atheism, agnosticism and theism are equally valid personally subjective realities.

Education is bound by the limitations of reason and the irreducibility of human experience to any fixed system. Man is a free being without any necessary connections between his past and immediate choices. Education can help the individual person to find the courage to give work a meaning without the promise of external reward or universal purpose.

VOCATIONAL EDUCATION PERSPECTIVE

Vocational education can encourage the student to appropriate a personal meaning and purpose for work. Students can be helped to discover that existential freedom means accepting the responsibility for one's own destiny. Hope requires an understanding of the human tragedy - and a personal commitment to the struggle against the absurdity of the universe. Students are capable of experiencing the exhilaration associated with absolute personal freedom and the power to make decisions regarding one's own being. Vocational education should focus on promoting the student's self-awareness and consciousness of the meaning of work in a personally subjective world.

ENDS OF VOCATIONAL EXISTENTIALISM

Some of the potential ends of vocational Existentialism might be the following:

1. Development of inner-directed persons, "authentic people", committed to the work experience as a personal life project.
2. The nurturing of individuals with the courage to be choosing agents reconciled to the consequences of an absurd universe. Individuals who choose to find their own meaning(s) for work, and who delight in creativity as a free act.
3. The realization by students that they are absolutely free to set goals for their own lives and destinies. Self-aware persons who realize they are free to pursue their own potential for work.
4. A society whose individual members will be personally responsible and accountable for their choices and freedom to pursue (or not pursue) a vocation or education. Citizens who rely on themselves, and not a society of mystic "others", to preserve their own existences.

CLIENTELE

The student is unavoidably a choosing agent. Helping the student discover self and free choice in the matter of work is important. Anyone who has reached the "existentialist moment" regarding work ought to have an opportunity to discover its personal meaning. The subject of work should then be allowed to become part of the essence of knowing and experiencing oneself. Other people should not be permitted to inhibit the work discovery commitment.

RELATION TO COMMUNITY

The student should be protected against the objectivity of society until he or she is aware of authentic "self". Each individual must be free to discover his or her own uniqueness. Heredity, traditions and past environment are unimportant, as are societal standards of acceptance. The expectations of "others" and mass approval (or disapproval) can be destructive of the learning experience. The value related to the discovery of an authentic personal existence is primary. The student must be free to assign a personal value to the meaning and role of work.

ADMINISTRATIVE STAFF

Vocational administration and staff may be able to aid the student in the discovery of personal responsibility. The student has "turned up" on the school scene; the consequences of that fact cannot be escaped. There is an obligation to provide occasions and circumstances which will aid in awakening and promotion of self-awareness. The individual student's "appropriation" of an understanding and meaning for the value of work is a paramount concern.

ARCHITECTURE OR FACILITIES

The physical environment of the vocational learning experience should be in harmony with the preferences of the student. Subjective flexibility on the nature and type of learning environments should be exercised at all times. Concessions to "institutional" concepts of school architecture or facilities ought to be held to a minimum. The irreducibility of individual experience to gross archeological systems should always be remembered.

CURRICULUM

Core studies should consist of student selected skills, competencies and knowledge based on the vocations or occupations chosen for personal "appropriation". Content and skills ought to be uniquely personalized with the student responsible for the curriculum choices. The student should also be encouraged to study the potential consequences (values) and outcomes (meanings) which might be associated with the choosing act.

Related study ought to include art and literature which lend to an understanding of the human condition. The themes of individual anxiety over the usefulness of work, the futility and temporality or human achievement, and the inevitability of mortality should be thoughtfully examined. Students need to be encouraged to assign their own meaning and values to these themes. The responsibility to discover individual (subjective) essence for the role of work in one's own life is to be emphasized. The whole of the curriculum should be "paced" to the student's learning needs.

TEACHER

The vocational teacher should have had "authentic" experiences (including skills, competency and knowledge) in the vocation or occupation being taught. These experiences are to be imparted to the students with observations related to the learning of the subject matter. Mastery of the tutorial exchange, with a one to one dialogue, is highly desirable.

METHOD OF TEACHING AND PARTICIPATION

The teacher is to be the center of activity. The act of education should initiate through his or her own person; attempting to influence the life of the student by personal example. But always remembering that no two people ever share the same meaning or interpretation of what is real - that meaning is ultimately and always subjective. The polarity of potential disagreement between the student and teacher over the maaning of the learning experience ought to be routine; the nature of existential identity needs to be experienced. The teacher cannot live the "students' lives for them". They need to discover and be confident in their own "best" method of understanding or learning.

EVALUATION CRITERIA

All evaluation systems are baseless when pursued to their ultimate conclusions. So-called objective testing may have value in measuring certain arbitrarily determined goals. It may for example, aid a student or teacher in determining whether mutually agreed upon objectives have been met. A student may wish to measure selected skills and knowledge. There may be a need for some expedient measure of program effectiveness. But all such measurement has limited usefulness in evaluating vocational education in an individual's life experience. The individual can never by defined by measured ends - no generalization is possible. The subjective ability to "know oneself" is the only true measure of human achievement.

Chapter VIII

VOCATIONAL EDUCATION UNDER BEHAVIORAL ENGINEERING

Orientation to Behavioral Engineering must begin with the acknowledgement that it does not claim to be a philosophy. Behavioral Engineers prefer to think of themselves as scientists, not philosophers. The discipline emerged at about the same time as American Pragmatism (circa 1900). The early Behavioralists, because of their preference for the scientific method, confined their studies to tangible phenomena. More specifically, they focused on the observable behaviors of things; behaviors which could be isolated, measured, compared, categorized and empirically defined. Educational Behavioralists soon turned their attention to the study of animal behaviors and eventually began to draw scientific inferences about the learning behaviors of "Man the human animal". As a result, not only has a great deal been discovered about learning behavior, but much has also been revealed about the potential for manipulating human behavior.

It is this very real potential for controlling human behaviors which has prompted a concern for the philosophic implications of the Behavioralist approach. As long as behavioral experiments remained confined to small scale laboratory studies, there was no real philosophic issue. The behavioral research was simply a very intense and specialized study of the phenomena of human activities. Lately, however, many Behavioralists have began to talk of implementing their research findings on a macroscale. They have growing conviction that it is imperative to begin improving society by actually engineering behavioral changes into the culture.

Almost ironically, this new generation of Behavioral Engineers has been forced to act as philosophers in responding to the curious and the critical. Fellow educators and others have been quick to ask the question: "What is the ultimate purpose of all this engineering?" Inquiries into the ethical and moral implications also are being made. While on the subject of ethics, some interogators are asking questions about the aesthetics of a scientifically engineered human environment. How does one determine (scientifically) what is good or beautiful? More importantly, who ultimately decides what is an improvement in behavior and

society? In response to the many questions concerning the implications of Behavioral Engineering, its advocates have taken certain definitive positions.

Argued as a philosophy, Behavioral Engineering places its ultimate faith in the supremacy of the scientific method and the ability of responsible engineering to improve the human environment. Control of the contingencies of the environment (i.e., all phenomena which influence human behavior) is seen as the key to improving culture. The more aggressive advocates are apt to interpret culture as more than the immediate society and generalize to a whole world dimension. Man is regarded as both the author of his environment and the controlled product of it. In a collective, rather than the Existentialist individual sense, humanity is seen to be inescapably responsible for its own fate.

The Behavioral Engineer refuses to consider the "ghost-in-the-man"; that illusive entity most philosophers refer to as the "mind". Brain and mind are often regarded as synonymous but that relationship has never been scientifically proven. Behavioral Engineering prefers to limit its conclusions to evidence supported by research into psychology and neurology. Brain tissue, nerve fibers and synapses are things which can be isolated, identified, measured and their relative behaviors can be analyzed. But no one has yet successfully demonstrated the functions and behavior of the "mind" or isolated its location. Notions like "God", "soul" and human "spirit" are similarly rejected as being beyond the realm of scientific observation.

It is difficult for the non-Behavioral Engineer not to pillory behavioral theory as philosophically unacceptable. Certainly, the notion that humanity is just one small part of a vast system of behaviors which needs to be controlled is extremely threatening. The challenge to philosophies which place Man at the hub of importance is difficult to ignore. The themes of fatalism, determinism and mechanisticism are not new to Western thought. Yet the suggestion of developing a universal "whole systems" behavioral theory, controlled by Man, is an entirely new twist in thought. The inescapable implication is that some group, or perhaps the whole of humanity, must literally "play God". It is a potentially uncomfortable role which even the philosopher kings would prefer to avoid.

PRESUPPOSITIONS

The Behavioral Engineer believes that human behavior is programmed from birth by the culture. This behavior is a result of the interaction between the human organism and the contingencies which make up the environment. People become conditioned (programmed) by responding to the various stimuli presented by these contingencies. The notion of a "God" or "moral force" which outlines appropriate behavior is a mythical fallacy. It is the environment which shapes and controls behaviors. Bad environments produce "bad" behaviors and good environments reinforce "good" behaviors. Environment has always controlled human actions but the significance of this was not realized. Consequently, humanity has received an arbitrary and erratic conditioning which has reinforced many undesirable patterns of personal and social behavior.

It is clear that the behavior of Man needs to be altered toward a more desirable direction, both for the good of society and the individual. Fortunately, scientific research has proven certain theories which offer considerable hope for a better engineered society. It has been established that people are very much controlled by their environments. But it also has been demonstrated that people can exercise considerable control over the many variables which make up the environment. Vast improvements can be deliberately engineered into the social system. Negative conditions can be, just as deliberately, engineered out of that system. Rather than relying on random chance or divine intervention, behavioral science together with engineering experts can establish more desirable social conditions. Human behavior can be modified to conform to a more acceptable mode of conduct.

VOCATIONAL EDUCATION PERSPECTIVE

The professional vocational educator, with input from scientists and experts in behavioral science and psychology, can set appropriate behavioral goals for the role of workers. Work environments can be altered to conform to more scientific patterns of reinforcement. Behaviors can be modified to achieve increased productivity together with peace and tranquility in the world of work. Vocational educators can prepare

students for a happier life in the work setting by conditioning them through positive and adversive reinforcement. Students can be shaped to seek behaviors leading to positive rewards and to avoid actions leading to negative consequences.

ENDS OF VOCATIONAL BEHAVIORAL ENGINEERING

Some of the outcomes of vocational education under scientific behavioral engineering will be:

1. A satisfied citizenry conditioned to execute the work tasks assigned to it in a scientifically planned, well engineered and empirically sound society.
2. Individual workers who have learned to receive the maximum amount of positive reinforcement (enjoyment) from the detailed tasks that make up the jobs necessary to life in a complex interdependent material culture.
3. The ultimate development of a working environment where each person's specialized performance is in minimum conflict with the specialized roles of others.
4. A form of vocational education capable of generating measureable goals and objectives, not only for human behavior, but for the other contingencies of work as well.

CLIENTELE

Student behavior can be conditioned by education to meet the objective of improving society. In theory, almost any individual can be conditioned to receive positive feedback (enjoyment) from any vocation or occupation. As a matter of practical application, however, it is more reasonable to select participants through scientific testing, evaluation and assessment. Valid, reliable and standardized test instruments are available. Potential clients should be measured for ability, aptitude, achievement, personal preference profiles, readiness to participate, and other indicators of suitability for a specific vocation or occupation. Every effort ought to be made to match the individual to a job according to measures of inferred compatibility. This practice will reduce the amount of training needed to prepare the student for the work role.

RELATION TO COMMUNITY

Vocational education is only arbitrarily related to society as it now exists. Vocational educators, scientists and other experts should choose the values, knowledge and program objectives most appropriate to a preferred training environment. Ultimately, vocational education ought to attempt to alter and change the behavior of the whole of society toward a more desirable conduct in work and employment. Starting from knowledge gained in a controlled learning environment, it should strive to condition the larger society as well.

ADMINISTRATIVE STAFF

It is the responsibility of vocational administrators to establish macro-goals which are consistent with the objectives formulated by experts in the field of social planning. Administrators, through liaison with behavioral psychologists and scientists, should institute the best techniques and methods for behavioral modification. They must insure that programs are well engineered and empirically sound. Vocational staff are responsible for developing the programmed tasks, specific behavioral goals and objectives, and the appropriate sequence of reinforcements required or needed to operationalize a given program.

ARCHITECTURE OR FACILITIES

The preferred learning or training environment is one which can be completely controlled or manipulated at the discretion of the teacher, staff and/or administration. Buildings should be flexible and well engineered with provisions for precise environmental control (e.g., shape of rooms, temperature, humidity, sound, lighting). Monitored data ought to be provided so that accurate and complete scientific information can be gathered relative to the interaction of the environment and human behavior.

CURRICULUM

Programs should consist of a sequence of incremental single concepts and tasks leading to the behaviors required for successful performance in a specific vocation or occupation. Students ought to learn to recognize paths to positive reinforcement and to avoid actions leading to negative results. Once the proper sequence of behaviors has been learned, the student should be encouraged toward increased quality and speed of performance.

Related learning needs to be geared toward overcoming those behaviors which are detrimental to successful performance of the basic learning sequence. Individualized programmed instruction, teaching machines, mastery exercises, remedial training, reshaping techniques and personalized positive reinforcement all can serve to support the core learning sequence. These related means of learning ought to be used as necessary to achieve the major goals and objectives established for the core program(s).

TEACHER

The vocational teacher should be able to demonstrate the behaviors appropriate to his or her area of instruction. Competency based education and performance based instruction are mandatory for success in the classroom. The teacher is responsible for choosing the learning materials and relevant training tasks needed for proper work behavior on a specific job. He or she must be able to set measureable goals and objectives for the learner. Teachers also should be able to select the rewards and punishments required for proper performance of the tasks associated with their areas of expertise. They ought to be experts in the theory of behavioral education and its practical applications.

METHOD OF TEACHING AND PARTICIPATION

Teaching methods, techniques or technologies which provide immediate reinforcement are to be used whenever possible. Individual students should be given incremental challenges which have a maximum potential for

positive feedback with a minimum number of negative learning experiences. Negative feedback need not be eliminated per se, but should be designed in a manner which does not inhibit the development of desired behaviors. The "feelings" of success, accomplishment and mastery are to be promoted for their long-term value in retaining learned behaviors. Conversely, excessive reliance on negative reinforcement can promote patterns of avoidance behavior which may be counterproductive.

EVALUATION CRITERIA

Some of the major reasons for the evaluation of vocational education are to:

1. Determine if the program and its participating groups are meeting the goals and objectives of the macro-behavioral charges established for that program or its participants.
2. Measure individual performance relative to the accomplishments of the group or typical class.
3. Assess individual behavior improvement as compared to the initial pretests of aptitudes, interests, abilities or other interim measurements and assessments.
4. Collect scientific and empirical data as necessary for improving the validity or reliability of program planning and implimentation (i.e., for the improvement and modification of the behavior of vocational education itself).

Chapter IX

CHOOSING AMONG ALTERNATIVE PHILOSOPHIC POSITIONS

This Project and report has attempted to present alternative concepts of vocational education. In terms of philosophy, its objective was to expose more possibilities than is ordinarily the case. Six educational philosophies have been used to illustrate the ways in which vocational education might be reasonably interpreted. No attempt has been made to advocate any of these six concepts as "best" for vocational education. The concepts are merely fictions useful for the stimulation of thought and discussion. One can only suspect that the various representative positions have found their way into vocational thought.

Upon reflection, most veteran vocational educators may remember hearing many of the positions presented in the previous six chapters. At some time or other these same, or similar, ideas have appeared in the dialogue and literature of the field. One hears arguments for these positions at meetings and reads them in professional journals. In this report, the various topical positions have been organized as "useful fictions" (Vaihinger, 1965) derived from several different educational philosophies. Each of these philosophies implied a somewhat different set of goals and practices for vocational education. A careful comparison of these alternative concepts of vocational education will aid in an understanding of potential areas of disagreement.

The alternative concepts of vocational education, as useful fictions, provide a means of broadening one's perspective of the options available to the field. The concepts demonstrate that "real" positional alternatives can only be rationalized from broader philosophical frameworks. These alternative frames of reference give rise to many perceivable areas of disagreement. Yet, one also can note many commonalities among the philosophies. Reaction to positional statements must, therefore, begin by attempting to weigh their assumptions and implications.

"Thinking philosophically" requires that one ask if a positional statement actually represents a philosophy or is merely a fragmented thought. It must be remembered that "a single position does not a philosophy make". Positions are sometimes stated or taken in ignorance

without any rational relationship to a philosophy. For example, when vocational educators talk of promoting "student centered programs", are they implying Progressivist, Reconstructionist or Existentialist concepts of the student? Does this talk refer to a single philosophy, elements of several philosophies, or the absence of a philosophic base? Are disagreements over "student centered programs" rooted in definitional misunderstanding or differences in philosophy?

Each of the six concepts "fictionalized" in this report sometimes exhibit alternative preferences in matters of definition, fact and theory. Dictionary and specific operational definitions can solve most disputes over terminology. But sometimes the terms, slogans and phrases used by vocational educators also can be subject to hidden and sometimes opposing meanings. For example, the term "student" can be defined both operationally and by use of the dictionary; and yet have different "meanings" within the context of the philosophies. That is, each group of philosophers may be using the same words but still be "talking their own private languages". The conflict over the definition of "career education" is an example of a shared terminology which has philosophic undertones. One suspects that attempts to define career education in practice are frustrated by alternative, but obscured, concepts of "career" and "education". Should this be the case, meaning in the context of a philosophy and not the dictionary becomes the key issue. The "private" philosophic meanings of words has led to the development of "linguistic analysis" approaches to studying philosophy.

Similarly, factual level disputes can be caused by a failure to appreciate the "facts" from the perspective of alternative philosophies. Facts, by their very nature, are pieces of knowledge which are generally regarded as true. However, the importance assigned to a particular kind of knowledge can be affected by beliefs about its value in the overall scheme of things. There are political, economic and social facts which may have conflicting values between the different philosophies. The amount of "poverty" in the world (assuming it can be defined and measured) may be a very important "fact" to the Reconstructionist intent on ameliorating the shortcomings of society. Yet the Perennialist, who accepts a certain amount of poverty as inevitable in the world, may consider such

matters as philosophically irrelevant. By way of further example, it may be fact that students of vocational education benefit by learning marketable skills. It may be a fact that transferability skills are important in today's changing technology. Yet, the determination of whether the facts about marketable or transferable skills are most important can be biased by the value system of a philosophy.

Educational theories and assumptions also can cause philosophic friction. For example, behavioral objectives are widely advocated in curriculum design and course development. In the area of leadership, the assumption that vocational education "needs" to be more assertive is sometimes encountered. Many vocational educators react negatively to behavioral education approaches without being able to clearly state why. Some vocational educators are uncomfortable with the notion of being "proactive" under any circumstances. One might ask, does the use of behavioral objectives imply that the practice be pursued to the ultimate assumptions of Behavioral Engineering? Does proactivity in leadership imply the theories of educational Reconstructionism? Since these theories and assumptions are seldom openly stated, endorsement of certain advocated practices becomes an uneasy situation. For instance, the Essentialist may accept behavioral theory as it applies to the learning of specific skills habits but still be opposed to the "whole idea" of Behavioral Engineering. This same vocational Essentialist may be opposed to tampering with the social status quo for reasons of philosophy.

In many cases, the forgoing differences will not greatly affect the actual classroom outcomes. The amount of freedom available to the student under Progressivism, Reconstructionism and Existentialism, for example, would not be beyond compromise. The reasons for granting that freedom, however, might be more controversial. And the question of who is ultimately responsible for the student's use of freedom might become a major issue. Other possible differences might be even more difficult to resolve. The Existentialist belief that personal freedom is inescapable and the Behavioral Engineering conviction that control is unavoidable seem permanently at odds.

The Essentialist and the Progressivist could, conceivably, reach an agreement which permits education to suggest changes in the social status quo. The Progressivist and the Reconstructionist might be expected to agree on a certain amount of outright educational activism.

But the chances of Essentialist and Reconstructionist harmony on social issues is slim at best. Among the six concepts there are an almost infinite number of possible confrontations. Some of these conflicts may be able to be "ironed out" without seriously hampering vocational practices; other combinations are beyond practical resolution. The key of being able to determine "which is which" lays in an understanding of the basic implications of the various philosophic concepts.

THE CONCEPTS AND THE ISSUES

As reported in McKinney and Greenwood (June, 1977, p. 101), the major issues of vocational education today are the:

1. Need for a National Policy for Vocational Education
2. Employment Outlook for the Future
3. School-Work Match
4. Vocational Education Delivery Systems
5. Sex Bias in Vocational Education
6. Groups Needing Special Attention:
   -Minorities
   -Women
   -Native Americans
   -Handicapped

These issues are reported as philosophic concerns whose priority has not been ranked. One also suspects these issues are stimulated by current vocational legislative language. Notwithstanding that suspicion, these six areas can serve to illustrate the differences which might exist between the alternative concepts of vocational education. For instance, one might speculate on what a national policy for vocational education might read like if it were written variously and respectively by a vocational Perennialist, Essentialist, Progressivist, Reconstructionist, Existentialist or Behavioral Engineer. How might the wording addressing local autonomy and student freedom vary under the various philosophies? What kinds of definitions, facts and theories would be of "prime" consideration to the Essentialist? The Existentialist? On what bases would the various advocates determine what "should" or "ought to" be done?

Similarly, the various alternative concepts might take a variety

of positions regarding employment and the future. Granting that vocational programs "should" be keyed to a labor demand, does vocational education actually have a responsibility to anticipate the future? To plan for it? To outright plan it? Should vocational education "leave" the Department of Health, Education and Welfare and become part of the Department of Labor? Is it more "important" to be a part of the institution of education or linked directly to labor training demands? Would there be a difference between the Perennialist and the Essentialist positions regarding these questions?

The question of the proper balance between school (academic) and work (vocational) preparation becomes an even more complex philosophic issue. It must begin by studying the basic philosophic positions which could be taken regarding the relationship of scholarship to work, or "education" to "training". Is there more than one kind of education (e.g., academic and vocation)? Or are there only different aspects of the same thing? To what extent can these aspects be articulated toward the education of the "whole person ?" Each of the six alternative concepts, as a total philosophy, could be expected to take identifiably different perspectives of the relationship of education to work.

The issue of vocational education delivery systems (i.e., where and how taught and conducted) is perhaps not so serious as a philosophic issue. Generally speaking, one might find the Perennialists, Essentialists and the Behavioral Engineers holding out for a formal or controlled classroom situation. The Progressivists, Reconstructionists and Existentialists might be expected to favor a less structured approach. One suspects that many of the differences associated with this discussion could be worked out at the level of learning theory and clarification of assumptions about method.

The question of sex bias in vocational education has the potential of becoming an issue of scope. The central question being, how far does one's philosophy of vocational education go toward changing the social status quo? Certainly, the views of the Reconstructionists on this matter might be expected to conflict with the basic social conservatism of the Perennialist and the Essentialist. The issue of special needs groups may present difficulties similar to those associated with the question of sex bias. The inherent philosophic points-of-view cannot really be

considered until the problems of definition, relevant facts and appropriate theories have been overcome. But even without resolving these initial considerations, the basic questions of philosophy come immediately into play: Is vocational education seen as "being" responsible for changing the norms of society? How does vocational education determine what "is" evil and needs changing in that society (e.g., is all sex bias "bad")? How does one know? Who determines who "is" in need of special attention? By what criteria? What are the consequences of being "labeled" as a special needs student (e.g., educationally, socially and spiritually)?

The previous narrative discussion is only a limited introduction to contemporary vocational issues. But even this brief list may serve to illustrate some of the disagreements caused by alternative concepts of vocational education. "Role playing" issues from the perspective of the various philosophies should help bring to light other positional differences. To these "fictionalized" potentials, one might add some "real world" examples of alternative reactions to these kinds of issues. Some of the concerns expressed and positions which have already been taken are exemplified by:

> Charles Law, State Director of Vocational Education in North Carolina, who argues there is a definite need to reexamine the premises of vocational education, and to reassess the merits of John Dewey's ideas in spite of the risks to Prosser's foundational vocational principles (Greenwood and Iggers, June, 1977, p. I-3).
>
> Marvin J. Feldman of the National Advisory Council for Vocational Education (NACVE) arguing that, "We need a new outreach to the nation's thought leaders. We need a new rationale, solidly rooted in sound scholarship. We need a coherent national Policy" (Greenwood and Iggers, p. ii and p. I-72 - I-89).
>
> J. Lyman Goldsmith and Melvin Barlow both agreeing that the problem is a lack of understanding and communication of the existing foundational rationale. The problem is one of updating the existing philosophy (Greenwood and Iggers, p. ii).
>
> Robert Miller, Director of Continuing Education, Northern Arizona University at Flagstaff, expresses concern for the loss of vocational tradition and advocates a return to Prosser (Greenwood and Iggers, p. I-111).

The awareness of the potentials, fictional and real, for disagreement gives rise to the question: How does vocational education, as an

institution, continue to operate while the issues are being settled? The report will turn its attention to this question as its summary.

TOWARD CONFLICT RESOLUTION: A SUMMARY

Resolving disagreements in vocational education should begin by addressing the nature of the issues. In Chapter I, it was noted that not all disputes are rooted in philosophy. The term, philosophic differences, tends to be overworked. Many so-called "philosophic" disagreements may be ordinary misunderstandings over terms, facts and relevant theories. But given that there are disagreements in vocational education which are not of this ordinary nature, there are several consequences which follow. One is that, like the argument between the two mechanics in Chapter I, other people automatically will become involved. And like the mechanics, vocational educators who have "agreed to disagree" are not apt to change their overall concept of the proper way of doing things. In the meantime, the "business" of vocational education must go on. It is at this point that vocational leaders must begin to think seriously about what is "best" for the field; or what is enough agreement to operate? This necessity, in turn, requires that individual vocational educators begin to "think philosophically" at a personal level.

The Issues of Purpose

One needs to recognize that conflict resolution is not always possible. One of the largest barriers to philosophic agreement can be traced to beliefs about the purposes of education. These beliefs are often inseparably linked to presuppositions about the nature of Man and the universe. Philosophies such as Perennialism and Essentialism suscribe to the conviction that the universe is ordered. This conviction holds that there are certain established truths and norms which must be regarded as "givens". These "givens" are realities, whether seen as spiritual or material, which are determined by the laws of the universe. Education can only meet with frustration if it does not respect this ultimate logic. The other four philosophies (i.e., Progressivism, Reconstructionism, Existentialism and Behavioral Engineering) are marked

by the conviction that truth and norms are relative to what is known about them. There are no ultimate truths or norms which must be complied with.

The controversy over "fixed" versus "relative" ends is one of the basic controversies between philosophies. Either a philosophy works toward universally established truths and norms or it endorses a certain amount of ambiguity in its aims (Broudy, 1978). Advocates of absolute ends will be uncomfortable without some assurance that vocational education fits into the scheme of the universe. Conversely, the advocates of relativism will be uneasy unless some allowance is made for the discovery of new "truths". Thus, from a philosophic perspective, some agreement on the purposes of vocational education is of crucial importance.

Throughout the course of the Project and its consultation sessions, the question of central purpose was raised again and again. The issue of philosophic purpose became a dialogue of several dimensions. The consultants agreed on the need for a statement of scope, comprehensiveness and the establishment of reasonable parameters for the concept of vocational education. The relationship of vocational education to all of education is an aspect which is seen to need further clarification. Another dimension of this inquiry asks whether vocational education sees its purpose as absolute or relative. That is, must vocational education be disciplined by some "higher" purpose or accountable only to some human or social need which may vary? Resolution of these questions of purpose is seen as vital to the field's ability to address planning and change.

The Question of Values

Another area of potential disagreement is over the source of values for vocational education. It is impossible to discuss purpose without some understanding of values (i.e., "desirable" knowledge as contrasted with merely knowing). The terms "ought to" and "should" are usually bound to some source of beliefs about what is "good" or "right". Consequently, the source or bases for value judgments needs to be clearly understood. The Perennialist and the Essentialist base values on the presupposed laws of an ordered universe. The Progressivist and the Reconstructionist seek theirs in the study of social needs. To the Existentialist, values are a baseless, subjective, individual responsibility. The Behavioral Engineer perceives values as the outcome of environmental

reinforcements. Determining the proper source of educational values can be an issue in itself.

Disagreement over values can sometimes be resolved simply by agreeing on some common ultimate reference. That is, agreement on a source of authority from which to index educational value judgements. Broudy (1961, p. 132) lists four alternative sources from which agreements on values might be derived. These suggested sources can be paraphrased and generalized as:

1. Values which follow the trends of popularly elected government (i.e., compliance with and promotion of the norms indicated by popular voting). In other words, teaching according to the norms held by the majority.
2. Attempting to representatively and fairly teach in compliance with the norms held by the major constituents of the community (i.e., synthesis of several sets of localized educational norms and expectations).
3. Avoiding controversial materials and studies altogether. Essentially this reference attempts to be value neutral.
4. Teaching according to more universal, generalized and abstract concepts of nature and humanity. This value index relies on the use of classic and historic cultural norms for education.

These four options "boil down" to:

1. acceptance of the wisdom of representative government as the ultimate source of educational values;
2. acceptance of local autonomy and the belief that local communities will always know and do what is "best" for themselves and their education;
3. an agreement that "good" vocational education does not need to concern itself with the issues of cultural values; or,
4. acceptance of the values inherent in the development of ethical/moral thought in Western civilization and its educational institutions.

Agreement on any of the first three values references effectively reduces the potential for operational conflicts over educational philosophies. The decision to use governing legislation as a values base becomes, in effect, a philosophy in itself. The "compliance" consensus transfers the larger problems of educational values onto the shoulders of Congress and its legislators. The field takes its value "cues" from the language of legislation, and simply agrees to the values specified by law.

Similarly, an agreement to satisfy local constituencies escapes most of the disputes associated with operationalizing educational philosophy. The values which determine the purposes and practices of vocational education will be established externally. "Customer satisfaction" becomes the prime determiner of what vocational education "should" be and "ought to" do. The study of educational philosophies, comparative or otherwise, becomes operationally irrelevant. There is, in fact, nothing in this approach which would lead to a uniform concept of vocational education. Each local vocational school could concentrate on providing its own unique community programs and services. Educational practices would become a moot point as a practical field issue. Operational field policy could be one of "live and let live".

A consensus agreement to concentrate on preparing students for vocations and avoiding all external issues avoids educational controversy by simply ignoring it. It amounts to a limited philosophy which confines vocational education to "doing what it does best and doing it well".

Acceptance by vocational educators of one of the forgoing criteria (i.e., legislative compliance, community needs satisfication or educational neutrality) as a bases for value judgments can reduce the need for an operational educational philosophy. All three of these value positions have been taken, with various degrees of success, throughout the history of vocational education. Originally, vocational educators avoided the issues associated with the culture (i.e., vocational education did not "teach for the culture"). A little later on, the field began "taking its cues" from the language of federal legislation. Recently, vocational education has been encouraged to place more emphasis on the value of satisfying local needs.

Yet, one wonders if it is possible to satisfy the values question simply by selecting one of the first three options. Whether vocational education selects legislated values, local norms, or ignores the problems associated with value judgments does not necessarily resolve the values question. The field is constantly being bombarded with demands to respond to values from all levels and sources. Broudy (1961, p. 141) has listed a series of value areas which demand satisfaction in the educational setting. Briefly these value demands are:

1. Economic
2. Health, bodily and recreational
3. Social
4. Moral
5. Aesthetic
6. Intellectual
7. Religious

Each of these seven areas of values is variously influenced by its role in the several philosophies. Thus, Broudy's fourth values source (i.e., values derived at from agreement on the lessons of human experience) becomes not only an option but perhaps a necessity as well.

Since there is never enough physical time to teach everything that could be taught, one cannot discuss values without eventually facing the problem of evaluation. Resolving this problem involves assigning priorities to diverse bodies of knowledge (e.g., religion, politics, economics, science, vocational) which might be known or taught. From an educational perspective, the unavoidable question becomes: What kind of knowledge is most valuable? Human history and experience provides many examples of the "trade offs" which have been attempted in assigning educational values to these various kinds of knowledge. Unfortunately, the results are not always conclusive enough for agreement among the advocates of the various philosophies. The "best" education, in terms of knowledge to be learned, remains controversial. Yet, despite the perpetual controversy over the value of knowing "this" as opposed to "that", the search for consensus in such matters continues to be a prime responsibility and object of philosophic thinking.

Practice and the Curriculum

The practices of vocational education also are regarded as a concern of philosophy. Agreement on a statement of philosophy is pointless unless it finds expression in the actual practices of educators in the field. There has to be a definite understanding of what vocational educators are doing and why, before a determination can be made of the importance of these things to a philosophy. Further study and research may be required before any conclusions can be drawn about the logical connection between the positions being taken and actual practices.

A fourth, and major, area for consensus must be addressed to what might be called the "philosophy of the curriculum". Resolving curriculum associated issues requires a working knowledge of beliefs about and attitudes toward the student and the school. Assumptions about the nature of the learner, the best method of teaching, who should teach, and what ought to be taught are important aspects of a total concept of education. In addition to a grasp of matters related directly to the curriculum, there are indirect considerations which have impact on the educational setting. These also must be dealt with and resolved in some way.

Representative questions are perhaps the best way of summarizing the issues associated with the curriculum philosophy. By way of example, the educational philosopher might ask:

- What is the nature and value of the individual worker in the overall scheme (or concept) of things?
- Democracy, what does it mean to the labor force?
- Politics, must one acknowledge "labor" politics?
- Economics, what is the role of the "worker" in the economy?
- Society, what are the implications of being a "worker"?
- Culture, is there an implicit "worker culture" to be taught?
- Are there contradictions between the answers to the prior questions? If so, why?

Questions requiring an ethical assessment might include:

- Is there "real" dignity in ordinary work or is it just a sham to placate the worker?
- Are vocational educators "protecting" the next generation (the young) by "educating them away" from the worst forms of necessary work?
- If so, who is to be taught the mundane and menial chores? Why? Will society's chores get done without vocational education?
- What should students be taught about the nature of work? Their own attitudes toward work?
- What should be the purpose of vocational education's youth organizations?
- American society professes a belief in social equality but practices hierarchical domination in the work setting; what (if anything) should vocational education do about this dilemma?

There are, of course, no answers to these questions in this report. But if the study of philosophy is indeed important to vocational education, then answers must be found and positions taken. One attribute of

philosophy is that it involves others. It is characterized by the exchange of ideas among concerned, critical and thoughtful people. The "hermit philosopher" is a rare individual. Normally, philosophy thrives on discussion. The ultimate concept, the concept of consensus, requires that such discussions never cease. It is hoped that this report has provided the reader with something to think about and left the door open to further dialogue as well.

EPILOGUE

By H. S. Broudy

The strategy of classifying alternative approaches to vocational education by types of philosophy has a good deal of plausibility. For it is often argued that human enterprises are shaped by beliefs, and that ultimately these beliefs are rooted in differing philosophical theories. From these theories, some educators have argued, one can derive views about the nature and destiny of man, which, in turn, will furnish norms for helping each generation realize that destiny through instruction. Furthermore, many textbooks on philosophy and the philosophy of education have been organized by types (e.g., Idealism, Realism, Pragmatism), each type representing a distinctive and coherent set of reasoned beliefs.

The first two National Society for the Study of Education yearbooks devoted to the philosophy of education were put together in this way. The forty-first yearbook (1942) had chapters on the philosophy of education from the "outlooks" of Experimentalism, Realism, Idealism, and Catholicism. The second one, appearing in 1955, added chapters on Existentialism, Marxism, Liberal Christian Idealism, Linguistics, and Logical Empiricism. Both yearbooks reflected the general opinion of the time that philosophers of education and courses in the philosophy of education ought to be conversant with formal or general philosophy. Textbooks used in teacher preparation institutions were also organized by this or that set of philosophical positions or outlooks. However, the third yearbook in this field, due to come out in 1980, in all probability will not be organized by such positions, and in recent years collections of articles on educational topics have been used as textbooks to replace or supplement those organized by philosophical positions.

The Project, in trying to define alternative approaches to vocational education by sorting them into six philosophical types - Idealism, Perennialism, Pragmatism, Realism, Existentialism, and Behaviorism - is following a tradition that helped accelerate the development and study of philosophy of education, not only as an ingredient of the teacher preparation curriculum, but also as a field of graduate study. However, the late 50's and subsequent years saw a shift from this way of "doing" philosophy of education. The reasons for the shift are complex and numerous, but for the most part they come down to two arguments. One is that the deductive route

from a philosophical position such as Idealism or Realism to problems of education is beset by logical potholes, even when there is agreement as to which road is properly called "Idealism" or "Realism". The other argument is that philosophy had better abandon its traditional search for the good, the true, and the beautiful and devote itself to the uses and misuses of language that gave rise to presumably unsolvable "pseudo" problems. Under the influence of Ludwig Wittgenstein and his followers, this gave rise to the Oxbridge - and later the American - movement in logical-linguistic analysis. And because graduate students in philosophy of education were required to do more and more of their work in the philosophy department, they came to share the concerns and methods of the parent discipline. Accordingly, for more than a decade the literature in the philosophy of education has tended to examine, elucidate, and argue about the uses of language in formulating educational problems and concepts (e.g., interest, needs, action, behavior, teaching, indoctrination, authority).

Being in fashion, to be sure, is not the crucial consideration, but if the more recent approaches reflect limitations in the more traditional one, then whether or not the positions approach adopted by the Project will be useful for distinguishing alternative approaches to vocational education depends on keeping these limitations in mind.

To be useful, a classificatory system has to choose categories that are mutually exclusive with respect to the objects being classified, and inclusive of all their relevant characteristics. It requires some criterion by which items find their place in the right bin without ambiguity. Finally, it should be possible from the fact that an item is in a given bin to predict that it will have all the criterial characteristics of that bin.

The Project report discusses the difficulty of meeting these criteria. I can add little in general to the observations on this score made by Lowell Lerwick save to emphasize that each position has a long history in Western philosophy, often developing as a reaction to other positions. Thus Aristotle may be regarded as a correction of Plato on the nature of universals; Kant as a response to Hume's scepticism, and Hegel as an attempt to go beyond the limits imposed in philosophy by Kant. Philosophic systems that evolve over long periods of time and often dialectically are difficult to characterize or schematize briefly. They require extensive interpretation and qualifications, which may well be as complicated and

abstruse as the positions being "clarified".

The approach via six philosophical positions therefore invites scrutiny and criticism from philosophers and philosophers of education on technical as well as interpretive grounds. If vocational education is to be a part of the academic community, such criticisms - favorable or otherwise - have to be taken seriously. For example, are the six positions "accurately" characterized? Are the examples cited for each position the best that could have been selected? Do the corresponding educational philosophies match the parent positions? Do the educational consequences of the six positions really follow from them and are they the only ones that do?

I shall not elaborate on these questions. Instead I shall indicate some topics, issues, and problems which the Project may wish to consider in presenting its findings to the educational establishment.

1. Does the six-fold classification adequately reflect current interests and movements in the philosophy of education? The strong interest in logical and linguistic analysis of educational problems and terminology should be taken into account. Vocational education is not free from problems of usage, ambiguity, and definition in its terminology. What are they? What has been written about them?

Among the current idelogies, neo-Marxism in its various forms should receive added attention. Both in substance and form, Marxism, old and new, is a far cry from the spirit of Reconstructionism, the category used in the Project to include philosophies that argue for the use of the schools to change society. Especially important is the philosophy of work and its allegedly alienating role (according to Marx) in a capitalistic society.

Existentialism is one of the six categories used by the Project. One might ask whether under this rubric the report has been able to do justice to the numerous counter-culture movements of the late 60's and early 70's that have affected the schools. The new humanism covers a good many of these movements: the protest against the public school system, the campaigns for the human rights of students, sundry peace and ecology organizations, not to speak of the issues and agitation connected with the efforts of the schools to implement the Civil Rights legislation of the mid-sixties.

Much of the protest agitation of the last decade featured the rejection of the Protestant work ethic, on the one hand, and the rejection of a capitalistic society as the enemy of the true significance of work, on the

other. If philosophy can do anything to help clarify the goals and stance of vocational education, it is in the elucidation of the meaning of work in a modern technological society. A well developed philosophy of vocational education would explicate the intricate relations of work to all the value domains: economic, health, recreation, civic, associational, intellectual, moral, aesthetic, religious.

2. The Project report has characterized the attitudes and beliefs that proponents of the six positions would take toward clientele of vocational education: relationship to the community, the role of administration, preferred architecture, core curriculum, related curriculum, the teacher, methods of teaching and participation, and the purpose of evaluation. I shall not comment on the adequacy of these characterizations or their fit with the respective positions, but the Project staff might check whether major disagreements or controversies in vocational education are covered by the rubrics. To what extent should vocational education concern itself with labor unions, affirmative action in employment, and superannuation? What about projections of the nature of the employment market and the labor force in the next decade? What effects will new technology, women's liberation, the world energy crisis have on vocational education?

If controversy is taken as a clue to the "live" issues in the field, it pays to locate with some precision just where and when philosophical differences are relevant to the causes and remedies of disagreement. It may be argued that the philosophical explanation should not be invoked until some of the following resources for resolving or explaining disagreements are exhausted. This becomes clearer if we examine some types of disagreements.

Definitional - Many disagreements are occasioned by semantic confusion or equivocation. For example, to what extent do career education, vocational education, and occupational education overlap in meaning? Conceptual analysis may reveal that there is no substantive disagreement. Current philosophy is especially active and adept at this kind of analysis.

Factual - Some controversies rest on disagreements about matters of fact. For example, the state of the market for certain types of occupational preparation is not a philosophical issue, and no philosophical system can supply the relevant information. A survey might settle the issue. Sometimes conflicting hypotheses (e.g., the relation of vocational education to

national employment rates) can be resolved by facts or a crucial experiment.

Theoretical - Some disagreements are about psychological theories (e.g., Gestalt and Behaviorism in learning theory). Inasmuch as these theories rely on empirical evidence secured by empirical methods, they will not be solved by philosophical views. However, if the empirical evidence is not decisive, philosophical theories of mind may displace them in the controversy; and in this particular controversy this often happens.

Practical - Some issues are political or practical in that they involve weighing costs against benefits, balancing pressures from diverse constituencies (i.e., practicing the art of the possible). The multitude of laws, mandates, and regulations in which vocational education is entangled throws its net over almost every controversy in this field. Invoking philosophical positions is not helpful and sometimes irrelevant. In many such issues decision is made by a vote, official authority, and in general by prudential considerations.

Ideological - Some controversies involve political science or social theory (e.g., Which programs of vocational education would be consonant with democracy or social justice-social welfare? Which programs embody a bias for a particular social structure?). Often these controversies are settled by the Constitution or statute.

Philosophical - It is only when disagreements cannot be resolved on the first five levels that rational argument either moves into metaphysics, epistemology, and value theory or ceases altogether.

To sum it up: It is only when the empirical, practical, political means fail to resolve controversy that philosophical views have to be summoned (e.g., it is only when the parties to the dispute about what should be taught cannot agree on the first five levels that the question arises: What is knowledge really, and what is the nature of mind really?). Unfortunately when controversies reach this level they are rarely resolved by argument.

3. Another way of augmenting the usefulness of the classification of philosophical views for education in general and to vocational education in particular is to examine what such views contribute to the formulation and solution to educational problems in the fields of aims, curriculum design, organization and administration, and teaching-learning.

Aims, Goals, Objectives - Perhaps the most direct contribution philosophy makes to educational thought is in the domain of aims, goals, and objectives. There is a sense in which a theory about what is real, true, and good is already normative, so that there is no question of deducing norms from it. Thus, if one variety of Realism were to conclude that the nature of man is to actualize inborn potentialities for rationality, then the relevance to education is direct and unambiguous, for by definition education denotes whatever helps the individual develop his potential by instruction. On the other hand, Behaviorism as a philosophical doctrine does not seem to have built in norms for the human destiny and would find talk about entelechies and teleology embarrassing.

How the nature of man is conceived and to what extent the norms human nature are prescribed by that nature is of no small importance to education. One of the most significant features of a philosophy of education is its stance on the source and stability of norms of behavior. If we can discover by rational means norms that are valid for the total school population, then our authority for many educational decisions can be validated. If, however, all norms are relative to the wishes and opinions of every individual in the community, then there are few if any decisions that the school authorities can make on the basis of knowledge or expertise.

It is advisable when passing from a philosophical view to goals, objectives, aims, etc., to keep in mind that school outcomes are discussed at various levels. There are end-of-the-lesson outcomes, end-of-course outcomes, and life outcomes. Outcomes can be stated as an amount and kind of knowledge, kinds and degrees of skill, modes of thinking, traits of character, ideals of citizenship, and ideals of life or lifestyles.

Clearly, philosophy speaks more clearly to the most general life outcomes than to the others mentioned, and much discussion of goals and objectives of education comes to little if the level of the objectives is not the same. The Project might wish to stratify the typical literature on goals in vocational education, giving special attention to the differences between school and life outcomes and the relations that the writers assume to obtain between them.

Curriculum - Prescriptions or suggestions for curriculum are often found in philosophical positions. The connection is made through what the

philosophy holds to be the nature of knowledge and the modes of validating it. However, the more specific prescriptions in this area are more likely to reflect the state of the culture at a given time than of epistemology or metaphysics. For example, a philosophy that holds the view that certain basic truths about life have been formulated in their most perfect form in the humanistic disciplines would want these classics to be learned by everybody, although whether they should be studied through Great Books is a somewhat different matter. On the other hand, if a philosophy holds that truth is discovered by each individual as he tries to be rational about his day-to-day predicaments (Deweyian Instrumentalism), then there is no fixed curriculum - although there is the faith that in time the individual's discoveries will approximate the knowledge already formulated in the standard disciplines. But whether an Idealist, Realist, and a Perennialist would take distinctive stands toward curriculum at this level is doubtful.

However, although a metaphysical doctrine may not give much direction on what to teach, it may interdict teachings that are incompatible with that doctrine. For example, God and His relation to man is a prominent feature of Thomistic philosophy and Catholic education. So although this philosophy does not of itself tell the third-grade teacher or the vocational teacher what to say about God and His relation to man, it rules out a priori doctrines that deny the existence of God and curricula that omit His relation to man.

Teaching-Learning - Do the various philosophical positions have anything useful to say about current teaching-learning problems? Most learning theories, to be sure, come out of general or educational psychology. How, then, do the six positions translate the Piagetian Stages? Transactional theory? Group therapy? However, philosophical systems do have theories of knowledge and mind as part of their epistemology, and from these one can get some direction as to the nature and management of learning and teaching. For example, Behaviorism and Dewey's Instrumentalism are themselves theories about learning and teaching. Dewey's description and analysis of the hypothetico-deductive method in How We Think is a paradigm for learning and teaching, and the same might be said for the behavior modification schematism of Behaviorism.

No such equivalence is discernible in the other four positions, and it is not easy to distinguish what Idealism and Realism have to say on that subject.

Organization and Administration - Vocational education, perhaps more than any other type, is involved with legislation, national, federal, and local. This puts a premium on administrative and organizational skills. Who shall receive vocational education? At what age should it begin? Should it continue after pupils decide to leave school? What is the relation of vocational education to industry? To general education? Who prepares teachers of vocational education?

What do the six positions say to clarify the issues of management by objectives, minimal proficiency requirements for graduation, the drive to return to basics, collective bargaining by school personnel? These and similar issues of school organization and administration are the proper targets for philosophical analysis. Does each of the philosophical positions provide a consistent and distinctive alternative with respect to these issues?

These are some of the topics, issues, and problems to which a philosophy of vocational education should address itself. Whether the approach is through classification or analysis of particular problems, the important outcome is the relevance of the answers that are generated. A philosophy of vocational education will try to develop a set of internally coherent, warranted beliefs about the most persistent and generic problems of goals, policy, curriculum, teaching, and research. Whether the tenets of a philosophical system will provide such a set and whether it will differ significantly from other sets is itself a task for inquiry by educational philosophers.

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